

Mrs Della M. Bee.

BIBLE READINGS

—ON—

MRS DELLA M. BEE

HEALTH AND TEMPERANCE TOPICS

BY W. H. WAKEHAM

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. *For they are life unto those that find them, and* HEALTH TO ALL THEIR FLESH."—Prov. 4: 20-22.

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PREFACE.

THE universal need of instruction pertaining to the care of the body, the increasing interest in the study of hygiene, and the earnest calls from various sources for a presentation of this subject from a Bible standpoint, have led the writer to offer this little work to those interested in the question of hygiene. The following pages contain an outline of the lessons on "Bible Hygiene" given by the writer to the members of the Sanitarium Medical Missionary School during the winter of 1892-'93, and will, it is hoped, form the basis of a more exhaustive study, by all who become interested in the various phases of the subject of healthful living.

In this work the catechetical method has been followed as the one best adapted to bring to light the greatest amount of evidence in the briefest manner. In most cases the questions are answered by a direct statement from the Bible, thus presenting an argument from which, to the Christian, there is no appeal. With her full consent, we have quoted freely from the writings of Mrs. E. G. White, and believe that this will add not a little to the value of the book. Added to this are numerous extracts from scientific and medical works, commentaries, etc., which will serve not only to illustrate and explain many portions of Scripture, but will also furnish the best of evidence that science is in perfect accord with written revelation on the subject of hygiene.

That this effort may be the means of promoting spiritual and physical health, is the earnest desire of the author.

W. H. W.

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1.—GENERAL PRINCIPLES.

✓ **F**OR what purpose was the Bible given?

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness [right doing]: that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3:16, 17.

2. Is physical health a matter of importance?

✓ “Beloved, I wish [“pray,” margin] above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2.

Here physical prosperity is brought to view as something very desirable; and we may reasonably infer that our heavenly Father, whose Spirit indited this prayer, desires that all his children may continually enjoy good health. It is altogether too common an idea that all our physical ailments are inflicted upon us by God for our good. Such a supposition is a relic of the superstitions of the Dark Ages, and is closely allied to the idea that man can atone for the sins of the soul by degrading and abusing his body. The physical evils that mar our peace are usually the result of our own folly; and to charge them upon our Creator seems little short of blasphemy. The so-called “mysterious providences” are mysterious only in the sense that ignorant or willful violations of nature’s plainest laws are mysterious.

3. Is human wisdom a sufficient guide in matters pertaining to man’s interests?

✓ “It is not in man that walketh to direct his steps.” Jer. 10:23.

4. Will not the Bible, then, give instructions in matters pertaining to the care of the body?

Since the Scriptures “thoroughly furnish unto all good works,” they will certainly give much information concerning this important question.

5. What statement is made concerning God’s word in Ps. 119:105?

✓ “Thy word is a lamp unto my feet, and a light unto my path.”

6. What may truthfully be said of many people now, with respect to Bible hygiene?

They "have eyes to see, and see not; they have ears to hear, and hear not." Eze. 12:2.

7. What must we do in order to receive the light which God's word contains?

The word must be allowed to enter the heart, for "the entrance of thy words giveth light." Ps. 119:130. It must be assimilated, and become a part of the mental man. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. See also James 1:21.

8. Can we understand the Bible without the aid of God's Spirit?

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

- X 9. If we give heed to the word of God, will it help us physically?

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." Prov. 4:20-22.

God is revealed in nature as truly as in the Bible. The laws of nature are the laws of God. His words are engraved in his works; and whether his laws are revealed to us in the written word, through scientific investigation, or by human observation and experience, we are morally bound to recognize them. Obedience to them will give immunity from many ills, and life and health to "those that find them."

"Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the adage, 'Every man is the architect of his own fortune.'"—*Christian Temperance*, p. 28.

- X 10. Will a man suffer even in this life by sowing to the flesh?

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." Job 4:8.

"Many expect that God will keep them from sickness merely because they ask him to do so. But the prayers of those who do not regard the laws of life, God cannot answer, because their faith is not made perfect by works. When we do all on our part to insure health, then we may expect that good results will follow, and we can ask God in faith to bless

our efforts. And he will answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are, by their careless inattention to the laws of health, taking a sure course to make themselves sick."—*Christian Temperance*, p. 108.

- X 11. Will we be rewarded in this life by following the teaching of Christ?

We "shall receive an hundred-fold now in this time." See Mark 10:29, 30.

- X 12. What shall those who sow to the Spirit also reap?

"He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

- X 13. What was man's condition when he came from the hand of his Maker?

Gen. 1:31 tells us that everything that God made was "very good;" and the wise man says that "God made man upright." An all-wise and all-powerful workman would make nothing imperfect; so we can but believe that "man came from the hand of God perfect in every faculty of the mind and body; in perfect soundness, therefore in perfect health."

- X 14. How has man degenerated?

The average length of life of the patriarchs before the flood, for nine generations, was 912 years; for nine generations after the flood, 332 years; the next four generations, 153 years. See Gen. 5 and 11, etc.

- X 15. What does Moses say was the average length of life in his day?

"The days of our years are threescore years and ten." Ps. 90:10.

- X 16. What is the average now?

About thirty-five years.

Another evidence of physical deterioration is the fact that no record of the death of a child is found in the history of the race for two thousand years from creation. And for a son to die before his father, was such an uncommon occurrence, that it was deemed worthy of special mention in the very brief history of Genesis. Chap. 11:28.

- X 17. What was the design of God in making man?

"Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

- X 18. Does God take pleasure in suffering, disease, and death?

"He doth not afflict willingly nor grieve the children of men." Lam. 3:33.
"I have no pleasure in the death of him that dieth, saith the Lord God." Eze. 18:32.

X19. Then is not the present sickly, degenerated condition of mankind contrary to God's original plan?

"God never designed that the present woeful condition of things should exist; it has been brought about through the gross violation of nature's laws."—*Christian Temperance*, p. 45.

"It is not the will of God that men and women should die prematurely, leaving their work unfinished. He would have us live out the full measure of our days, with every organ free to do its allotted work. Many complain of the providences of God when disease and death remove members of the household; but it is unjust to charge God with what is but the sure result of their own transgression of natural laws."—*Christian Temperance*, p. 20.

X20. Will this design regarding man ever be carried out?

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4. "And the inhabitant shall not say, I am sick." Isa. 33:24. See also Isa. 35:5, 6.

X21. How does Isaiah state the object of man's creation?

"I have created him for my glory, I have formed him; yea, I have made him." Isa. 43:7.

X22. To what extent ought we to glorify God?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

X23. What kind of sanctification does God require?

"The very God of peace sanctify you wholly." 1 Thess. 5:23.

X24. How much of man does this include?

The "whole spirit and soul and body."—*Id.*

The kind of sanctification here brought to view affects the entire body as well as the soul. Very different indeed is this from that kind so loudly vaunted in this age by some, who, while making great pretensions to purity, are practicing the filthiness of the flesh; who, while claiming to be led by the Spirit of God, are following their own fleshly lusts; and who, while boasting of the liberty of the gospel, are slaves to a perverted appetite. "They that are Christ's have crucified the flesh with the passions [margin] and lusts." Gal. 5:24. Paul said perverted appetites and fleshly lusts must be crucified. The body must be "severely disciplined." 1 Cor. 9:27, Rev. Ver. Any sanctification that does not recognize these principles, is not Bible sanctification.

Gen 6:5 "Every power—physical, mental, and moral—needs to be trained, disciplined, and developed, that it may render its highest service; for unless all are equally developed, one faculty cannot do its work thoroughly

without overtaxing some part of the human machinery. Natural powers must be governed by natural laws, and the faculties must be educated to work harmoniously, and in accord with these laws."—*Testimony No. 33*, p. 50.

X25. What was the physical condition of the sacrifices under the Levitical law?

"It shall be perfect to be accepted; there shall be no blemish therein." Lev. 22:18-24.

X26. What are we to offer as sacrifices now?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Rom. 12:1.

X27. Is it reasonable for God to require our bodies to be presented to him in the best possible condition?

It "is your reasonable service."—*Id.*

X28. On what does Paul base his earnest appeal?

"I beseech you therefore, brethren, by the mercies of God."—*Id.*

X29. How great is God's mercy?

"As the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11.

X30. How regularly are his mercies bestowed?

"They are new every morning." Lam. 3:23.

X31. Are God's blessings bestowed only on the righteous?

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45.

X32. Whence cometh every good thing?

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1:17.

X33. What other ground of obligation to God may be presented?

We belong to God,—

1. By right of creation. "Know ye that the Lord he is God; it is he that hath made us, and his we are." Ps. 100:3, margin.

2. By right of redemption. "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20.

X34. What ought we therefore to do?

"Therefore glorify God in your body, and in your spirit, which are God's."—*Id.*

X35. Can those who weaken their physical powers by injurious habits, thus glorify God?

"When men take any course which needlessly expends their vitality or beclouds their intellect, they sin against God; they do not glorify him in their body and spirit, which are his." — *Christian Temperance*, p. 8.



Gold.

2.—HEALTH REFORM.

WHENCE did the light of health reform come?
 "God has permitted the light of health reform to shine upon us in these last days." — *Testimonies*, Vol. III, p. 561.

2. Of what great work is it a part?

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord." — *Vol. III*, p. 161.

3. How closely is it connected with the third angel's message?

"It is as closely connected with the third angel's message as the hand is with the body." — *Id.*, p. 62.

4. What does that message enjoin upon us all?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

5. Can we keep the moral law while we violate the law of our physical being?

"Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God." — *Vol. III*, p. 161.

6. Why has God permitted the light to shine upon us?

"He has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which he has established in our being." — *Id.*

7. By walking in the light, what may we escape?

"God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many dangers to which we will be exposed." — *Vol. III*, p. 561.

8. If we cherish the light, how will it help us?

"If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality." — *Vol. III*, p. 162.

9. What will be the result if we disregard the light?

"But if he disregards that light, and lives in violation of natural law, he must pay the penalty."—*Id.*

10. Can we now plead ignorance regarding the laws of health?

"The light shines clearly, and none need be ignorant; for God himself is man's instructor?"—*Id.* (Published in 1873.)

11. How great are our obligations to heed God's teachings in reference to health reform?

"All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which he is now giving them in reference to health reform."—*Vol. III, p. 162.*

12. Has this light been shining long?

"For years the Lord has been calling the attention of his people to health reform."—*Vol. III, p. 61.* (Published in 1872.)

13. Notwithstanding this, what is the condition of many among us?

"Some are now suffering in consequence of transgressing the laws of life, thus causing a stigma to rest on the cause of health reform."—*Vol. IV, p. 417.*

14. Should health reform be confined to a reform in any one direction?

"Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things."—*Vol. III, p. 62.*

15. Should we not be careful to avoid extremes?

"Christians should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*Vol. I, p. 459.*

16. What is our first duty?

"Our first duty, one which we owe to God, to ourselves, and to our fellow-men, is to obey the laws of God, which include the laws of health."—*Vol. III, p. 164.*

17. How is our duty further explained?

"It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given."—*Vol. II, p. 70.*

18. Can we be excused if we are willingly ignorant?

"If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened, but increased."—*Vol. II, p. 70.*

19. What will be our condition if we fail to walk in the light of health reform?

"Light has shone upon the pathway in which the people of God are traveling, yet all do not walk in the light. Until they do this, they will be in darkness."—*Vol. II, p. 67.*

20. Is the violation of physical law, sin?

"It is just as much sin to violate the laws of our being as to break one of the ten commandments; for we cannot do either without breaking God's laws."—*Vol. II, p. 70.*

21. What is the constant tendency regarding health reform?

"Our people are constantly retrograding upon health reform."—*Vol. III, p. 569* (published in 1875). This was true eighteen years ago. Is it not so now? Every careful observer is compelled to admit it. How long shall this continue?

22. Why is this so?

"Satan comes to man, as he came to Christ, with his overpowering temptations to indulge appetite. He well knows his power to overcome man upon this point."—*Vol. III, p. 561.*

23. How was man first overcome?

"Satan overcame Adam and Eve in Eden upon appetite, and they lost their blissful home."—*Vol. III, p. 561.* "Adam and Eve fell through intemperate appetite."—*Id., p. 161.*

24. What, then, is the foundation of all misery, sin, and death?

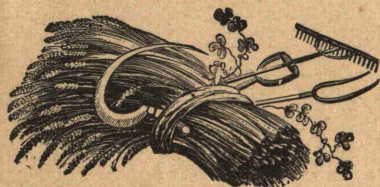
"What accumulated misery and crime have filled our world in consequence of the fall of Adam! Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting iniquity that made them a blot upon the universe. Indulgence of appetite was the foundation of all their sins."—*Vol. III, p. 561.*

25. Could Satan control people so well if they would not indulge depraved appetites?

"Satan sees that he cannot have such a controlling power over them as he could if appetite were indulged."—*Vol. III, p. 569.*

26. How may man overcome appetite, and thus be free from the control of Satan?

"As Adam fell through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden."—*Vol. III, p. 161.*



3.—PURITY.

WHAT command is given in regard to purity?
 "Keep thyself pure." 1 Tim. 5 : 22.
 2. Does this refer only to moral purity?

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7 : 1.

3. Can we "perfect holiness" if we pay no attention to physical cleanliness?

4. Is it a sin to defile the body?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3 : 17. See also chapter 6 : 19, 20

5. What does Christ say of the pure in heart?

"Blessed are the pure in heart; for they shall see God." Matt. 5 : 8.

6. How is the word "heart" frequently used in the Bible?

In the sense of "mind." See Gen. 5 : 6; 27 : 41; Ex. 35 : 5, etc.

7. Where do evil thoughts arise?

"For out of the heart proceed evil thoughts." Matt. 15 : 19.

8. If the mind is evil, what will be the character of the words?

"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12 : 34, 35.

9. What will grow out of our thoughts?

"We sow a thought, we reap an act; we sow an act, we reap a habit; we sow a habit, we reap a character; we sow a character, we reap a destiny."

10. If we sow corrupt thoughts, can we expect to bring forth good deeds?

"Whatsoever a man soweth, that shall he also reap." Gal. 6 : 7.

11. If a young man sows "wild oats," what may he expect to reap?

"They that plow iniquity, and sow wickedness, reap the same." Job 4 : 8.

Everything in nature produces its own kind. Wheat will produce wheat; tares will produce tares; and weeds will produce only a crop of weeds. As in nature, so in spiritual things. The young man or young woman who indulges impure thoughts or cherishes unholy desires, will be in no condition to resist temptation to perform impure acts. Wild oats are dangerous seeds to sow. Not only will we reap what we sow, *i. e.*, the same kind, but the crop will increase. One bushel of wheat, under favorable conditions, will produce twenty bushels; corn may yield a hundred-fold. So with evil, it multiplies with great rapidity. Of terrible import are the words of the prophet, "They have sown to the wind, and they shall reap the whirlwind." Hos. 8 : 7.

12. Do we commit sin when we cherish impure thoughts?

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5 : 28.

13. Is the heart of man naturally unclean?

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6 : 5.

14. To what extent do our thoughts affect us?

"As he thinketh in his heart, so is he." Prov. 23 : 7.

15. How do our associations, surroundings, etc., affect us?

"Evil communications corrupt good manners." 1 Cor. 15 : 33. See also 2 Cor. 3 : 18.

This latter text recognizes a great physiological truth. The mind is affected by impressions received through the organs of special sense; the body is moulded by the mind; thus we are literally "changed by beholding." How important, then, that our associations be pure, clean, and wholesome!

16. Is there any relation between physical cleanliness and morality?

"Filthiness of the flesh" must be put away in order to obtain "holiness." 2 Cor. 7 : 1. The "body" must be blameless in sanctification. 1 Thess. 5 : 23. The people were required to wash their clothes before they listened to the moral law. Ex. 19 : 10.

17. What does the Bible say of evil imaginings?

"Let none of you imagine evil in your hearts against his neighbor." Zach. 8 : 17.

18. How can the heart be cleansed?

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51 : 10. See also 1 John 1 : 7, 9.

19. On what, then, shall we think?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. 4 : 8.

20. Who shall see God?

"Blessed are the pure in heart; for they shall see God." Matt. 5 : 8.

21. Will anything that defileth enter the city of God?

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21 : 27.

22. Will moral purity admit of physical uncleanness?

"Frequent bathing is very beneficial, especially at night, just before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath, and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain; and there will be less inclination to indulge in impure practices. Teach the little ones that God is not pleased to see them with unclean bodies and untidy, torn garments. Tell them that he wants them to be pure without and within, that he may dwell with them.

"Having the clothing neat and clean will be one means of keeping the thoughts pure and sweet. Every article of dress should be plain and simple, without unnecessary adornment, so that it will be but little work to wash and iron it. Especially should every article that comes in contact with the skin be kept clean, and free from any offensive odor. . . . If more attention were given to this subject, far less impurity would be practiced. . . .

"If parents desire their children to be pure, they must surround them with pure associations, such as God can approve. The home must be kept pure and clean. Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul."—*Christian Temperance*, pp. 141, 142.

23. Is there any relation between diet and purity?

"Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions."—*Christian Temperance*, p. 76.

"Vegetable diet is most suitable for children. The organs of a child are more sensitive and excitable than those of an adult; hence, stimulants of every kind should be strictly avoided, and the food mainly of a vegetable character. In this 'fast age,' this is a suggestion of vast importance. Parents mourn over many evil effects of unrestrained passion and moral deterioration in the rising generation, while in truth, these are too often but the legitimate harvest of the seed they have themselves sown in the form of stimulating food and drinks."—*Cutter's Anatomy, Physiology, and Hygiene*, p. 126.

"If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven."—*Testimonies*, Vol. II, p. 352.

"The power of Satan over the youth of this age is fearful. Unless the minds of our children are firmly balanced by religious principles, their morals will become corrupted by the vicious examples with which they come in contact. The greatest danger of the young is from a lack of self-control. Indulgent parents do not teach their children self-denial. The very food they place before them is such as to irritate the stomach. The excitement thus produced is communicated to the brain, and as a result the passions are roused. It cannot be too often repeated, that whatever is taken into the stomach, affects not only the body, but ultimately the mind as well. Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions, so that reason and conscience are over-borne by the sensual impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control. Hence the special importance of allowing children, whose characters are yet unformed, to have only such food as is healthful and unstimulating. It was in love that our heavenly Father sent the light of health reform, to guard against the evils that result from unrestrained indulgence of appetite."—*Christian Temperance*, p. 134.

4.—DIET.

Good.



HAT was God's original design in creating man?

"I have created him for my glory." Isa. 43:7.

2. Does this include matters pertaining to diet?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

3. What was the typical bill of fare provided for man in the beginning?

"God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

"Every herb, Heb. *kal. asev*. *Asev*, as full-grown herbage (including all kinds of grain), is distinguished from *desheh*, young and tender grass."

"Every tree; Heb. *kol-hah-atz*, i. e., every plant of woody fiber, in distinction from flexible sprouting plants."—*Temperance Bible Commentary*.

Thus we see that the meat (or food) which God created for man's use in the beginning, was grains and fruits, including the various productions of the earth, such as leguminous seeds, nuts, etc.

4. Is it not reasonable to suppose that God gave to man those things to eat which were best adapted to his needs, and which would best enable him to carry out God's original plan?

Gen. 1:31 contains a statement which has an important bearing on the question of the proper food for man. Concerning the things God had made, including the dietetic regulation (that man should subsist on the products of the earth), it is said, "God saw everything that he had made and, behold, it was very good." No subsequent regulation concerning man's food, differing from this, has received divine sanction in the express terms that "it was very good." No other diet has ever received such approval.

5. What does science teach regarding man's diet?

Science and human experience demonstrate beyond a reasonable doubt that a diet of grains and fruits, with the addition of milk (which is a natural food), will fully meet all the requirements of the system.

Concerning the comparative nutritive value of animal and vegetable foods, and of the practical identity of vegetable and animal albuminoids, we quote the following from Liebig, the famous German chemist:—

“Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, differ at most in form. If these principles in nourishment fail, the nourishment of the animal is cut off; if they obtain them, then the grass-feeding animal gets the same principles in his food as those upon which the flesh eater entirely depends. Vegetables produce in their organism the blood of all beings. So that when the flesh eaters consume the blood and flesh of the vegetable eaters, they take to themselves exactly and simply the vegetable principles.

“Vegetable foods, in particular corn [grain] of all kinds, and through these bread, contain as much iron as the flesh of oxen or as other kinds of flesh.”

Again, “legumes (peas, beans, etc.) are superior to flesh meat in abundance of solid constituents which they contain; and while the amount of albuminous substances may surpass that in flesh meat by one half, the constituents of fat and salts are also present in a greater abundance.”—*Quoted in “Ethics of Diet,” p. 291.*

“It may be freely conceded to the advocates of ‘Vegetarianism’ that a well-selected vegetable diet is capable of producing in the greatest number of individuals the highest physical development of which they are capable.”—*W. B. Carpenter in “Principles of Physiology.”*

“Foremost, therefore, of our foods are those which come at once from the vegetable kingdom; and of these the cereals are the most important.”—*Letheby “On Food.”*

“They [the grains] therefore embrace in their composition all the alimentary principles, and are better adapted for alimentary purposes than any other compound article of food.” “It is perfectly possible, therefore, for man to live a long time on wheaten bread, and with less derangement of his system, than upon any other single article of food.”—*W. A. Hammond, M. D., Late Surgeon General in U. S. Army.*

6. What does the use of flesh meats make necessary?

The killing of animals.

By long association with scenes of blood, the Anglo-Saxon race has impaired those finer sensibilities that would cause one to shrink from ruthlessly destroying beings endowed with sentient life. Millions of heathen who have never enjoyed the refining, subduing influences of true Christianity, scrupulously avoid taking animal life. Listen to the following from one had never heard of Christ, and had no knowledge of the true God, as he pleads for the abolition of feasts of blood:—

“O mortals, from your fellow's blood abstain,
Nor taint your bodies with a food profane,
While corn and pulse by nature are bestowed,
And planted orchards bend their willing load;
While labored gardens wholesome herbs produce,
And teeming vines afford their generous juice. . . .

“Where will he stop who feeds the household bread,
Then eats the poultry which before he fed?
Let plough thy steers, that when they lose their breath,
To nature, not to thee, they may impute their death.
Let goats for food their loaded udders lend,
And sheep from winter's cold thy sides defend;
But neither springs, nor nets, nor snares employ,
And be no more ingenious to destroy.
Free as the air let birds on earth remain,
Nor let insidious glue their wings constrain;
Nor opening hounds the trembling stag affright,
Nor purple feathers intercept his flight;
Nor hooks concealed in baits for fish prepare,
Nor lines to heave them twinkling up in air.

“Take not away the life you cannot give,
For all things have an equal right to live;
Kill noxious creatures, where 't is sin to save;
'T is only just prerogative we have:
But nourish life with vegetable food,
And shun the sacrilegious taste of blood.”

—*Ovid on Pythagoras, translated by Dryden.*

7. What brought death into existence?

“By one man sin entered into the world, and death by sin.” Rom. 5:2.

8. Did God design that there should be any death in his universe?

“God gave our first parents the food he designed that they should eat. It was contrary to his plan to have the life of any creature taken.”—*Facts of Faith, Vol. IV, p. 120.*

9. When God's original plan is carried out, will there be any more death?

“And there shall be no more death.” Rev. 21:4.

10. Will there be any flesh-eating animals in Paradise restored?

“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.” Isa. 65:25.

11. Then in discarding the use of flesh meats, are we not working in harmony with God's original plan?

12. When was man first permitted to eat flesh meats?

After the flood. See Gen. 9:3.

13. Under what circumstances was this permission given?

The natural products of the earth had all been destroyed. See Gen. 6:17; 7:23.

"God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthy article of food for man."—*Facts of Faith*, p. 121.

14. Which is of greater value, man's life or the food he eats?

"Is not the life more than meat, and the body than raiment?" Matt. 6:25. Compare Luke 12:23.

15. Under what circumstances, then, is it justifiable to take the life of lower animals?

When it is necessary to preserve the life of man. The beasts were put in subjection to man, for his use. Gen. 1:28. But this power should not be abused or misapplied.

16. When may flesh meats be lawfully eaten?

When no better food can be obtained. This may be a merciful permission in time of famine or other scarcity of food, but it is a wonderful jump in logic to conclude that because the Lord permitted Noah in a time of necessity to sustain life, to eat the flesh of animals, therefore all mankind are at perfect liberty at all times and under all circumstances to gratify their perverted appetites by indulging in a similar diet.

17. What facts may be stated concerning the shortening of man's life after he partook of a flesh diet? See Question 2, Reading 2.

18. What was one of the causes of this rapid deterioration?

"After the flood, the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood, the race began rapidly to decrease in size and in length of years."—*Facts of Faith*, p. 121.

19. How does the use of flesh meat shorten life?

The poisonous, excrementitious matter which is found in the tissues of all animals after death, stimulates the various organs of the body, thus exciting them to abnormal activity. Thus the vital machinery, running at a higher tension, prematurely wears out.

20. What else may be said of the effect of flesh meats?

All stimulating articles of diet, as condiments, spices, etc., together with flesh meats, produce in the system an unnatural thirst and craving, which in many cases is satisfied only by the use of stronger stimulants, as tea, coffee, and alcoholic drinks.

That flesh meat is stimulating and actually intoxicating in its effects is evidenced by the following:—

"Dr. Dumas Thompson quotes a narrative of the effects of a repast of meat on some native Indians, whose customary fare consisted only of vegetable food. He says: 'They dined most luxuriously, stuffing themselves as if they were never to eat again. After an hour or two, to his great surprise and amusement, the expression of their countenances, their jabbering and gesticulations, showed clearly that the feast had produced the same effect as any intoxicating drink.'"—*Experimental Researches on the Food of Animals*, p. 24.

"Animal food being more stimulating than vegetable, is therefore well adapted to winter, and vegetable to spring and summer."—*Cutter's Anatomy, Physiology, and Hygiene*, p. 126.

Speaking of the feasts of raw meat indulged in by the Abyssinians, Johnson says: "Travelers who have witnessed their 'brunde' feasts can attest to the intoxicating effects of this kind of food, and they must have been astonished at the immense quantities that can be eaten in the raw state compared to that when meat is cooked, and at the insensibility which it sometimes produces."—*Travels in Southern Abyssinia*, p. 236.

"Animal food . . . exerts a greater stimulating effect upon the system generally. Accounts are related of the stimulant properties of animal food having sufficed in certain instances, as after starvation, and in those accustomed only to a vegetable diet, to produce a state resembling intoxication."—*Perry on Food*, p. 466.

21. How is this illustrated in the case of Noah?

We read that soon after he began the use of flesh meats, "Noah began to be a husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." Gen. 9:20, 21.

There is a lesson in this that many zealous temperance workers have yet to learn. Intemperance does not often begin in the saloon. More often it begins at the table. Perverted appetites are inherited, then fostered, and soon become uncontrollable passions. Thus many parents un-

wittingly entail upon their offspring as a legacy that which, when fostered and nourished by unhygienic surroundings, may develop into vices that will blast society and ruin their own souls.

22. What did God give Israel to eat in the wilderness?

"And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." Ps. 78: 24, 25.

23. Were the people satisfied with this simple, wholesome diet?

"The mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11: 4-6.

24. Did God grant them their lustful desire?

"And he gave them that they lusted after." Ps. 78: 29, R. V.

25. How did this affect them spiritually?

It brought "leanness into their soul." Ps. 106: 15.

26. Why does the Lord sometimes give people things that are not in themselves good for them?

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives." Matt. 19: 8. See also Eze. 20: 24, 25.

Many regulations not in themselves good have been made necessary on account of sin. God will not interfere with man's free moral agency. In the beginning, God gave man laws, obedience to which would have insured him life. Through failure to live in harmony with God's original plan, conditions have been established unfavorable to life and health. In order to save man from his degenerate condition, God meets him where he is. So with Israel. Laws adapted to their condition were enacted, but it would evidence great lack of discrimination to conclude that all such regulations were the best for us now.

27. For what purpose were Israel's backslidings recorded?

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 6, 11.

28. For what reason should we take food?

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." Eccl. 10: 17.

29. How does eating often produce drunkenness?

When food of improper quantity or quality is taken into the stomach, fermentation is liable to be set up, forming poisonous substances, which actually intoxicate the system and produce symptoms of drunkenness.

Fermentations of all kinds, whether in the body or outside, are caused by germs. Between thirty and forty species of these micro-organisms have been found in the alimentary tract. These, under favorable conditions, set up various fermentations, one of the most common of which is alcoholic fermentation. Alcohol, whether produced in the wine vat or in the human stomach, is a poison, and its effects on the system are precisely the same when formed inside the body as when formed outside and taken in. The sensation of dizziness often felt shortly after a hearty meal, especially if gastric secretion is deficient, is due to the absorption of poisons formed in the stomach. Hasty eating, drinking cold water at or immediately after meals, improper combinations of food, etc., furnish favorable conditions for fermentation and the production of poisons in the stomach and intestines.

30. Should we regard the time of eating?

"Eat in due season," indicates that there are seasonable times for partaking of food. Consequently we should study to know the proper time for eating.

31. With whom are gluttons classed?

"For the drunkard and the glutton shall come to poverty." Prov. 23: 21.

32. What was the fate of gluttons in olden times?

"And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die." Deut. 21: 20, 21.

33. What effect will overeating have on the mind?

"And take heed to yourselves, lest at any time your hearts [or minds] be overcharged [literally, *overburdened*] with surfeiting, and drunkenness, and cares of this life." Luke 21: 34.

34. What will happen to those thus affected?

"And so that day come upon you unawares."—*Id.*

But few recognize the benumbing effect overeating has on the mental faculties. The brain is clouded, and the mental and moral vision dimmed. Concerning the relation of diet to our thinking machine, Miss Frances Willard says: "With plain living you will get high thinking; but with high living you will get exceedingly plain thinking." The reason why

spiritual truths have so little effect on many people is because of the gross mental condition superinduced by excesses in eating and drinking.

35. Why should the mind be especially wide awake and active at this time?

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13: 11, 12.

36. For what should we not make provision?

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Verse 14.

The word rendered "rioting" in Romans 13: 13 is translated "revelings" in Gal. 5: 21. Wycliffe's translation is "superflue feestis." The Geneva Version has "glotonie." Overeating is thus classed with the "lusts of the flesh," concerning which Paul writes, "Of the which I tell you before, . . . that they which do such things shall not inherit the kingdom of God."

37. What sad example is given of the effect of an uncontrollable appetite?

The case of Esau. Gen. 25: 29-34.

38. What kind of person was Esau?

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12: 16.

Esau's mind had become so beclouded by long indulgence of appetite, that he had lost sight of the value of his birthright. Sacred things were but lightly esteemed by him.

Some have thought that Esau's punishment was very great for so small an offense; but such do not fully comprehend the situation. The birthright represented the most valuable thing that could be transmitted from father to son. It was not simply the temporal wealth that the father possessed; it was the position of minister of God, to offer the sacrifice of atonement for the family; it was to inherit the immortal possessions embraced in the blessings of the Abrahamic covenant. This was what Esau despised. He ruthlessly cast aside as of little worth all these precious blessings, and "to satisfy the desire of the moment he carelessly bartered the glorious heritage that God himself had promised to his fathers." He did this deliberately; he reasoned about it. "What good will this birthright do me?" he said. Thus many are saying to-day, "Let us eat and drink, for to-morrow we die." To satisfy appetite, men are continually bartering away their souls.

39. What does Christ say of the moral and social condition of the people in the days of Noah?

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." Matt. 24: 38. These words indicate that the people were wholly given up to appetite, passion, and lust. See Gen. 6: 1-5.

40. Will a similar condition exist in the last days?

"But as the days of Noah were, so shall also the coming of the Son of man be." Verse 37. See also 2 Tim. 3: 1-3, R. V. "Without self-control," *i. e.*, not restraining the passions or appetites.

41. In view of this fact, what admonition ought we to heed?

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2: 11. See also Luke 21: 34.

42. What caution does the wise man give to those who are given to appetite?

"When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." Prov. 23: 1, 2.

43. Can the body be defiled by improper food or drink?

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1: 8.

44. Will anything that is defiling enter the city of God?

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27.

45. What is said of those who defile the body?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17. See also chapter 6: 19, 20.

46. How was man first overcome?

"When the woman saw that the tree was good for food, and that it was pleasant to the eye, . . . she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3: 6.

Satan used man's appetite as a means to gain control of his mind. Millions are falling into his power through the same agency to-day. How applicable now is the prayer of David, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141: 3.

47. Did the devil seek to overcome Christ in a similar way?

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." Matt. 4:3.

48. Did Christ gain the victory over appetite?

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Verse 4.

49. Is Christ able to sympathize with us in all our weaknesses?

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

50. If we have faith in Christ, what may we confidently exclaim?

"I can do all things through Christ which strengtheneth me." Phil. 4:13.



5.—ERRORS IN DIET.

Are there any relation between diet and morals?

"It is impossible for those who give the reins to appetite to attain to Christian perfection."—*Christian Temperance*, p. 46.

2. Does God regard the little things of our every-day life, or notice them?

"Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered." Matt. 10:29, 30.

3. What has God said about our eating and drinking?

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

4. May one defile himself by improper habits of diet?

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

5. What does the Lord say about overeating?

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting," etc. Luke 21:34. "The glutton shall come to poverty." Prov. 23:21.

6. What was done in olden times with the one who persisted in his gluttony?

"So offensive was this sin in the sight of God, that he gave directions to Moses that a child who would not be restrained on the point of appetite, . . . should be brought by his parents before the rulers in Israel, and should be stoned to death. The condition of the glutton was considered hopeless. He would be of no use to others and was a curse to himself."—*Testimonies*, Vol. IV, p. 455. See also Deut. 21:18-21.

7. How much of anything should we eat?

"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it." Prov. 25 : 16.

The principle laid down here is in perfect accord with that found in Eccl. 10 : 17.

"Eat so much as is sufficient for thee," i. e., sufficient to give strength, to supply the actual needs of the body, "but not for drunkenness." Vomiting is often caused by overeating, especially in young children. Many mothers may learn valuable lessons from the caution clearly implied in this scripture.

8. When in answer to their lustful demands, the Lord gave Israel flesh, how much did they eat?

"So they did eat, and were well filled; for he gave them their own desire." Ps. 78 : 29. "They feasted without restraint, and their excesses were speedily punished."—*Patriarchs and Prophets*, p. 360.

9. What was the result of their gluttony?

"The Lord smote the people with a very great plague." Num. 11 : 33.

10. How does overeating cause disease?

The excess of food taken, not being properly acted upon by the digestive fluids, furnishes food for the germs ever present in the alimentary canal. Fermentation and putrefaction result, deadly poisons are produced and absorbed into the blood, the eliminative organs are overworked, the nerves excited, and serious illness follows. In the case under consideration, the poisonous waste matter found in the tissues of all flesh, of course aggravated the evil.

11. How much manna was considered sufficient for one day's rations?

"This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man," etc. See Ex. 16 : 16-22.

12. How much is an "omer"?

About five pints. As a result of numerous careful experiments and observations, it has been determined that twenty-one ounces of solid nutriment is sufficient for all the requirements of the average adult for twenty-four hours. This, of course, will vary according to the circumstances. Five pints of any of the grains, or an equal quantity of some of the best of fruits and nuts, will be found to contain ample nutriment to supply all the needs of the system.

"Overeating is the sin of this age."—*Testimonies*, Vol. IV, p. 454.

"Many professed health reformers are nothing less than gluttons."—*Vol. II*, p. 412.

"It is a fact that the large majority of the people who are well to-do eat too much food of all kinds. Some eat twice as much as is necessary, and not a few eat four times as much as they really require."—*B. W. Richardson*, in "*Ministry of Health*," p. 94.

13. Is it right for one to try to live on an impoverished diet?

"Eat ye that which is good, and let your soul delight itself in fatness." Isa. 55 : 2. "Eat so much as is sufficient for thee." Prov. 25 : 16.

14. Should not our food be eaten with pleasure and good cheer?

"It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him; for it is his portion." Eccl. 5 : 18.

15. What effect do gloom, melancholy, etc., have upon digestion?

"Fear, grief, moroseness, etc., or any sudden emotion, may check the secretion of the digestive fluids, and so the digestion be impaired." "A good laugh is the best of sauce."

16. Why may Christians always be cheerful at their meals?

Because they trust "in the living God, who giveth us richly all things to enjoy." 1 Tim. 6 : 17.

17. How was this principle carried out by the early Christians?

"And they, . . . breaking bread from house to house, did eat their meat [Gr. *brōma*—'food'] with gladness and singleness of heart." Acts 2 : 46.

18. When one has eaten the best food at his command, should he be continually worrying for fear it will hurt him?

"When you have eaten according to your best judgment, and have asked the Lord to bless the food, believe that he has heard your prayer, and be at rest."—*Christian Temperance*, p. 59.

19. Should care be taken concerning the time of eating?

"Blessed art thou, O land, when thy . . . princes eat in due season," etc. Eccl. 10 : 17.

The Bible is not a text-book of hygiene. It does not give a formal set of rules, marking out all the details concerning eating and drinking. It lays down general principles, in the application of which to ourselves, God expects us to use reason and common sense. God has given us light and

knowledge through various agencies. We may learn many things by observation and experience, of our own or others who have carefully investigated these subjects. The admonition to "eat in due season" does not tell when or how often one should partake of food; but we may learn from it that there is some importance attached to the time of eating, and that we should seek to find the proper times and act accordingly.

20. As a rule, how many times a day should one eat?

In perfect health, with proper food, stomach digestion occupies three or four hours; but in this age of slow digestion, a much longer time, at least in many cases, must be reckoned. The stomach should have as long to rest as it has worked. So under the most favorable conditions, at least six hours should intervene between the meals. In many cases, seven or even eight hours would be better.

21. How many times a day did the Lord provide food for ancient Israel?

"At even ye shall eat flesh, and in the morning ye shall be filled with bread." See Ex. 16:12. See also 1 Kings 17:6.

22. What time should intervene between meals?

"A second meal should never be eaten until the stomach has had time to recover from the labor of digesting the preceding meal."—*Christian Temperance*, p. 50.

"According to Hippocrates, the ancient Greeks ate but two meals a day. This was the prevailing custom in olden times. Indeed, the modern frequency of meals is the outgrowth of a gradual losing sight of the true function of food and of eating, and making the gratification of the palate the chief object, instead of the nourishment of the body. It is distinctly a modern custom. That the system can be well nourished upon two meals a day is beyond controversy, seeing that not only did our vigorous forefathers require but two meals a day, but hundreds of persons in modern times have adopted the same custom without injury, and with the most decided benefit."—*Home Hand-Book*, p. 270.

23. What will give one relish for even the plainest food?

"The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet." Prov. 27:7.

24. What prohibition was put upon the use of animal fats?

"Ye shall eat no manner of fat, of ox, or of sheep, or of goat." Lev. 7:23.
"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. 3:17.

It is quite evident that this restriction was placed on what is now termed lard, suet, tallow, etc., and not on the fatty tissue that makes up a part of the flesh of all animals; else this would be a positive prohibition against the use of flesh meats. But we know that the Israelites were permitted, under this restriction, to use the flesh of some animals. But much less fat would be used under this regulation than otherwise. It is well known that all free fats are difficult of digestion, and also that they interfere with the digestion of other foods.

25. In what sense is the term "fat" sometimes used in the Scriptures?

In the sense of "best." See Neh. 8:10; Deut. 32:14. "The fat of the kidneys of wheat." See Young's Concordance.

26. Was the butter of the ancients the same as the article called by that name now?

The word rendered "butter" in Deut. 32:14; Isa. 7:15, 22, etc., would be more correctly rendered "cream," or "curdled milk." See Young's Concordance, also the Jewish Translation. Commenting on Judges 5:12, Dr. Lees says:—

"Butter was not used by the ancients, nor is it used by the Orientals of the present day, except medicinally." Instead of "butter," some critics read "cream, or milk from which the cream was not separated."—*Bible Temp. Com.*, p. 68.

The statement that the butter of the ancients was different from the butter of our times, may be thought to conflict with Prov. 30:33, but the word "churning" is from *mitz*, which is rendered "pressure" by Gesenius. The word rendered "butter," as noted above, being more correctly rendered "cheese," the passage under consideration would simply state the well-known fact that "the pressure of milk bringeth forth cheese."

27. What does the Bible say about eating honey?

"It is not good to eat much honey." Prov. 25:27.

28. How does the free use of sugar affect the body?

"The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease."—*Christian Temperance*, p. 57.

The honey of the Bible is not always the product of bees. Concerning the Hebrew term translated "honey" in the authorized version, we extract the following:—

"2. Honey of grapes, syrup, *i. e.*, the newly expressed juice of grapes, must, boiled down to the half or third part."—*Gesenius's Heb. Lex.*

Reading Isa. 7:15 in the light of this statement in connection with the above concerning "butter," we have the following: "Cream and grape

juice shall he eat, when he knoweth to refuse the evil and choose the good." This accords with the teachings of the Testimonies, and with the facts of science.

The Jewish Version renders Isa. 7:15 as follows: "Cream and honey shall he eat, as soon as he knoweth to refuse the evil and to choose the good."

29. Should one eat simply because he feels like doing so?

"Eat for strength." Eccl. 10:17.

30. If one eats for strength, will he not discard all those articles of food which are disease-producing?

"It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs cannot convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolted wheat bread. Its common use will not keep the system in the best condition. Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions."—*Christian Temperance*, p. 46.

"Tea, coffee, and tobacco, as well as alcoholic drinks, are different degrees in the scale of artificial stimulants.

"The effect of tea and coffee, as heretofore shown, tends in the same direction as that of wine and cider, liquor and tobacco.

"Tea is a stimulant, and to a certain extent produces intoxication. It gradually impairs the energy of body and mind. . . . The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils.

"Coffee is a hurtful indulgence. . . . In some cases it is as difficult to break up the tea-and-coffee habit as it is for the inebriate to discontinue the use of liquor. The money expended for tea and coffee is worse than wasted. They do the user only harm, and that continually."—*Christian Temperance*, pp. 34, 35.

6.—NOTED VEGETARIANS.

MEAT eaters of English-speaking countries are apt to think that their dietetic practices are almost universal, and that vegetarians are few. But this is far from being true of the human race to-day, much less a few hundred years ago. A careful and eminent writer on this subject states that more than half of the world's population are strictly or practically vegetarians. When one remembers that at least two thirds of India's three hundred millions and a large per cent of the Chinese and Japanese are strictly nonflesh-eaters, and that a large proportion of the peasantry of Europe are practically such, either from necessity or from choice, it will be seen that the above statement is not overdrawn. Many eminent men, all along the history of the race, have been vegetarians.

1. What was the diet of the patriarchs before the flood?

"God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

2. Did the Lord change man's diet after the fall?

The Lord said to Adam after he had sinned, "Thou shalt eat the herb of the field." Gen. 3:18.

3. Did the Lord ever sanction the use of flesh before the flood?

"Before this time, God had given man no permission to eat animal food; he intended that the race should subsist wholly upon the productions of the earth."—*Patriarchs and Prophets*, p. 109.

No hint is recorded giving divine permission or sanction to the use of flesh meat in any form for over sixteen hundred years after creation. After the flood, provision was made that in cases of absolute necessity, such as then existed, man might partake of the flesh of animals to preserve his life.

4. What, then, may be said of Adam, Seth, Enoch, Methuselah, Noah, and others who were loyal to God?

They must have been vegetarians.

5. How does the Bible describe the character of some of these men who lived in harmony with God's original plan?

"Enoch walked with God . . . three hundred years." Gen. 5:22. "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9.

That "food out of the earth" (Ps. 104:14), *i. e.*, vegetable productions, is entirely adequate for the best nourishment of the body, physically and mentally, is proved by the fact that under such a dietetic regimen man reached the greatest age ever attained by mortals (see Genesis 5), the highest spiritual attainments (see text cited above), and the greatest physical development.

6. What is reported of Noah after he departed from his original diet?

"He drank of the wine, and was drunken; and he was uncovered within his tent." Gen. 9:21.

7. What is said of those men who chose their own sinful desires?

"Neither the marriage relation nor the rights of property were respected. . . . Men exulted in their deeds of violence. They delighted in destroying the lives of animals; and the use of flesh for food rendered them still more cruel and blood-thirsty until they came to regard human life with astonishing indifference."—*Patriarchs and Prophets*, p. 96.

8. How is their character described in the Bible?

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Sir John Sinclair says: "The Tartars, who live wholly on animal food, possess a degree of ferocity of mind and fierceness of character which form the leading feature of all carnivorous animals. On the other hand, an entire diet of vegetable matter, as appears in the Brahmin and Gentoo, gives to the disposition a softness, gentleness, and mildness of feeling directly the reverse of the former character."—*The Code of Health and Longevity*.

Sir Thomas Moore writes of Lord Byron's views on this point: "I remember one day, as I sat opposite him, employed, I suppose, rather earnestly over a 'beefsteak,' after watching me for a few seconds, he said

in a grave tone of inquiry, 'Moore, do n't you find eating beefsteak makes you ferocious?'"

Baron Liebig says: "It is essentially their food which makes carnivorous animals in general bolder and more combative than the herbivorous. A bear kept at the anatomical museum at Giessen showed a quiet, gentle nature, as long as he was fed exclusively on bread; but a few days' feeding on meat made him vicious and even quite dangerous. That swine grow irascible by having flesh food given them, is well known,—so much so, indeed, that they will then attack men."—*Quoted in "Pavy on Food."*

9. What was one of the restrictions placed upon the Nazarite who would consecrate himself to the Lord?

"All the days that he separateth himself unto the Lord, he shall not come near to a dead body." Num. 6:6, R. V.

Of the dietetic restrictions placed on the Nazarite, Dr. A. Clarke says: "During the time of his separation, . . . he drank no wine nor strong drink; nor used any vinegar formed from any inebriating liquor, nor ate flesh or dried grapes, nor tasted even the kernels or husks of anything that had grown up from the vine." Thus we see that the men who were most wholly consecrated to the Lord were vegetarians.

10. What noted men were Nazarites?

Samson (Judges 13:7); Samuel (1 Sam. 1:11); and John the Baptist (Luke 1:15).

11. What was the diet of John the Baptist?

"His meat was locusts and wild honey." Matt. 3:4. The Greek word here rendered "locusts," says Dr. Clarke, "may either signify the insect called the locust, which still makes a part of the food in the land of Judea; or the top of a plant." The learned Doctor thinks the first is "most likely;" but testifies that "many eminent commentators are of the latter opinion."

From "Christian Temperance" we extract the following: "John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a *purely vegetable diet*. The simplicity of his dress—a garment woven of camel's hair—was a rebuke to the extravagance and display of the people of his generation, especially of the Jewish priests. His diet also, of locusts and wild honey, was a rebuke to the gluttony that everywhere prevailed."—*Page 38*.

12. When questioned concerning the rightfulness of divorce laws, to what did Christ refer?

To God's original plan. See Matt. 9:3-8.

Two institutions, given at the beginning of the history of the race, have been handed down to us, and are usually considered universal in

their application, both as to time and place,—the Sabbath, to minister to man's spiritual needs; and the marriage institution, to minister to his social needs. The laws regulating these are generally accepted as binding at all times and in all places. Another regulation, dietetic in character, pertaining to man's physical needs, was given at the same time, and under the same conditions; and any argument in favor of the universality and perpetuity of the Sabbath or of marriage laws, based on the fact that they were given in the beginning, and to the representative of the whole human race, will be equally pertinent when applied to the original law of man's diet, as found in Gen. 1:29.

13. Does the fact that man has sinned change God's plans?

With him "is no variableness, neither shadow of turning." James 1:17.

14. If it is the duty of man in this age to follow God's original plan in reference to the marriage relation, why should he not also follow it in regard to diet?

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

Not ancient regulations, but primitive ones, should be our guide. The fact that Christ referred to the original regulations to settle questions concerning the marriage relation, gives us liberty to do the same with reference to man's diet. If Jesus had been asked concerning the lawfulness of the use of flesh meats, he could but have said, "In the beginning it was not so."

The following facts, gleaned from the "Ethics of Diet," by Howard Williams, M. A., will be of interest to our readers:—

Hesiod, the celebrated Greek poet of the eighth century B. C., was a vegetarian. He is called "the poet par excellence of peace and agriculture." He described the "Golden Age" as a time when no blood was shed, and all was peace and happiness.

Pythagoras, undoubtedly the greatest humanitarian of ancient Greece, lived about 570 B. C. One of the grand distinguishing features of his "moral religion" was "not to kill or injure any innocent animal." He was a master mind, and exerted a powerful influence.

Plato, 428-347 B. C., generally recognized as "the most renowned of all the prose writers of antiquity," was a disciple and admirer of Pythagoras. One of his "four cardinal virtues" was temperance, or self-control.

Plutarch, whose scathing arraignment of the practice of flesh eating, in defense of the Pathagorian theory, is a most convincing argument, from the standpoint of ethics, in favor of vegetarianism, lived in the latter part of the first century of the Christian era. He is called the first of biographers, and is styled by our author "the most amiable of moralists."

In his Rules for the Preservation of Health, he says, "Ill-digestion is most to be feared after flesh eating, for it very soon clogs us, and leaves ill consequences behind it. It would be best to accustom one's self to eat no flesh at all; for the earth affords plenty enough of things fit not only for nourishment, but for delight and enjoyment."

Chrysostom, sometimes called the "golden-mouthed orator," lived 347-407 A. D. He was one of the most eloquent and estimable of the Fathers of the Christian Church. "His beneficence and charity attracted general admiration." He fearlessly exposed the corruptions and selfishness of the clergy and the bishops, which caused him to be deposed from the See, and exiled. In one of his discourses he writes concerning the ascetics: "No streams of blood are among them; no butchering and cutting up of flesh; no dainty cookery; no heaviness of head. Nor are these horrible smells of flesh meats among them, . . . but bread and water,—the latter from a pure fountain, the former from honest labor. If at any time, however, they may wish to feast more sumptuously, the sumptuousness consists in fruits, and their pleasure in these is greater than at royal tables."

Nearer our own time, Alexander Pope writes as follows: "Nothing can be more shocking and horrid than one of our kitchens sprinkled with blood, and abounding with the cries of expiring victims, or with limbs of dead animals scattered or hung up here and there."

Still later Rousseau, an eminent French writer, says: "One of the proofs that the taste of flesh is not natural to man, is the indifference which children exhibit for that sort of meat, and the preference they all give to vegetable foods, such as milk, porridge, pastry, fruits, etc. It is of the last importance not to *denaturalize* them of this primitive taste, and not to render them carnivorous, if not for health reasons, at least for the sake of their character. For however the experience may be explained, it is certain that great eaters of flesh are in general more cruel and ferocious than other men."

This list of noted vegetarians might be lengthened almost indefinitely, did not the limit of this brief article forbid. A mere mention of the names of a few of the most distinguished must suffice here. Most of these are so well known that nothing more is necessary. Gibbon, Franklin, Swedenborg, Wesley, Lamb, Newton, Shelley, Graham, Bates, and White are "practical witnesses for the sufficiency, or rather, superiority, of the reformed diet."

7.—VEGETARIANISM.

WHAT was God's original design regarding man's diet?

"That man should subsist upon the natural products of the earth."—*Christian Temperance*, p. 119.

2. When and under what circumstances was the flesh of animals first permitted to be eaten?

"God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord, in their necessity, gave Noah permission to eat of the clean animals which he had taken with him into the ark."—*Facts of Faith*, p. 121.

3. Did God design that all mankind should subsist on the food he provided for Adam?

"God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of any creature taken."—*Id.*, p. 120.

4. With what injurious articles are flesh meats classed?

"Tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies."—*Testimonies*, Vol. III, p. 21.

5. Are flesh meats stimulating?

"Some think that they cannot reform, that health would be sacrificed should they attempt to leave the use of tea, tobacco, and flesh meats. This is the suggestion of Satan. It is these hurtful stimulants that are surely undermining the constitution and preparing the system for acute diseases, by impairing nature's fine machinery, and battering down her fortifications erected against disease and premature decay. Those who make a change and leave off these unnatural stimulants, will for a time feel their loss and suffer considerably without them, as does the drunkard who is wedded to his liquor."—*Vol. I*, p. 548.

6. What effect do such stimulants have on the system?

"Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited."—*Vol. III*, p. 487.

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7. For what do these milder stimulants prepare the way?

"Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh meats, and in drinking tea and coffee. The highly seasoned flesh meats and the tea and coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor."—*Vol. III*, p. 488.

8. To what danger are those exposed who use flesh meats?

"Those who subsist largely upon meat, cannot avoid sometimes eating flesh which is more or less diseased. In many cases the process of fitting animals for market produces an unhealthy condition; . . . and when such flesh is received into the human body, it corrupts the blood, and disease is produced."—*Christian Temperance*, p. 47.

9. Because the evil effects are not immediately felt, is that evidence that no harm is being done to the system?

"Many die of diseases wholly due to meat eating, when the real cause is scarcely suspected by themselves or others. Some do not immediately feel its effects, but this is no evidence that it does not hurt them. It may be doing its work surely upon the system, yet for the time being the victim may realize nothing of it."—*Idem*, p. 48.

10. On what principle may we explain the willful disregard, by so many, of the laws of health?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." *Ecc. 8 : 11.*

11. How does the use of flesh affect the mind?

"Those who use flesh meats freely, do not always have an unclouded brain and an active intellect, because the use of the flesh of animals tends to cause a grossness of body, and to benumb the finer sensibilities of the mind. The liability to disease is increased by flesh eating."—*Christian Temperance*, p. 47.

12. What noted example of vegetarianism do we have in the Bible?

"John the Baptist was a reformer. . . . John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a purely vegetable diet."—*Id.*, p. 38.

13. Of whom was John a representative?

"He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people."—*Id.*, p. 39.

14. What may we learn from his habits of life?

"The same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man."—*Id.*

15. In view of all these facts, what question would we do well to contemplate?

"Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury?"—*Id.*, p. 48.

16. How is this answered?

"Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us."—*Id.*, p. 119.

17. To the adoption of what kind of diet would the Lord lead this generation?

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth."—*Id.*

18. If we let the Lord lead us, what may we be?

"As many as are led by the Spirit of God, they are the sons of God." Rom. 8 : 14.



8.—WATER VS. ALCOHOL.

WHAT is brought to view in the Bible as the universal beverage?

"Drink waters out of thine own cistern, and running waters out of thine own well." Prov. 5 : 15. See also 1 Kings 3 : 18 ; 1 Chron. 11 : 17.

2. What drink is best for the thirsty?

"If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink." "As cold waters to a thirsty soul, so is good news from a far country." Prov. 25 : 21, 25.

Water is really the only drink, the only liquid, that will quench thirst. Any liquid is a drink only in the proportion that it contains pure water. A proper appreciation of this fact would correct many prevailing errors. Most of the substances mixed with water to drink, instead of quenching thirst (excepting temporarily), create a desire for more.

3. Did God provide an abundance of water for man's use in the garden of Eden?

"And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads." Gen. 2 : 10.

4. How does Solomon speak of man's fall from his upright condition?

"Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions." Eccl. 7 : 29.

5. What is one of these inventions?

The art of making alcoholic liquors from fruits and grains.

6. How is alcohol produced?

Alcohol is the product of decay and death. It is sometimes argued that the fermentative process which produces alcohol in grape juice, is a "natural process," and therefore fermented wines are good to drink. The statement has no foundation in fact, and the conclusion is simply ridiculous. Many years ago the British Temperance League offered a reward of \$250

"to any person who will extract any appreciable quantity of alcohol from grapes ripe or rotten, provided the fruit has not in any way been meddled with by art." Says Dr. Lees, "The invention of man is always necessary to the placing of fruit in a condition to permit of the vine's fermentation." So much for the statement. The conclusion is based on the supposition that all liquid products of nature are good to drink. Such a supposition is too absurd to notice were it not so commonly used in argument. Apply the same argument to opium or the juice of the deadly nightshade, or any of the vegetable poisons, and its absurdity is apparent. We might add that alcoholic fermentation is a "natural process" in the same sense as putrefaction is a natural process; and the result is as good for human consumption.

7. What brought decay and death into the world?

"Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:15. See also Rom. 5:12.

8. Then is not alcohol the product of sin?

9. Does alcohol cause death?

Over 150,000 die annually in the United States from the use of alcohol in various forms. So we see that sin produces decay and death; decay and death produce alcohol; alcohol produces sin, decay, and death—a vicious circle.

10. Where do we find the first record of the manufacture of alcohol in the Bible?

"And Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine and was drunken." Gen. 6:20-27.

11. How do we know that this wine contained alcohol?

By its effects on Noah. Gen. 9:20-28.

12. With whom are drunkards classed?

"Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:9, 10.

13. How will they fare in this life?

"For the drunkard and the glutton shall come to poverty." Prov. 23:21.

14. How is the drunkard's unsightly condition spoken of in Isaiah?

"They have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." Isa. 19:14.

15. Are such miserable creatures beyond the pale of God's mercy?

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

"The drunkard is despised, and is told that his sin will exclude him from heaven, while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of his character, to that unselfish love which is the very atmosphere of the unfallen universe."—*Steps to Christ*, p. 25.

16. What are all such exhorted to do?

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Isa. 1:16, 17.

"It is not an easy matter to overcome the appetite for narcotics and stimulants. But in the name of Christ this great victory can be gained. . . . But it rests with man whether Christ shall accomplish for him that which he is fully able to do. God cannot work against man's will to save him from Satan's artifices. Man must put forth his human power to resist and conquer at any cost; he must be a co-worker with Christ." "It is not our heavenly Father's purpose to save us without an effort on our part to co-operate with Christ. We must act our part, and divine power, uniting with our effort, will bring victory."—*Christian Temperance*, pp. 40, 16.

17. Trusting in Christ, what can each one say?

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

18. What promise is made to the overcomer?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

19. Is not alcohol necessary as a medicine?

Possibly, in some cases, under some circumstances; but read the following from some of the ablest physicians and scientists of the day, quoted in "Temperance Hand-Book":—

"Instead of being a valuable adjunct of the medicine shelf, alcohol is perhaps one of the most prolific sources of disease."—*R. L. Bailey, M. D., LL. D.*

"I am fully prepared to declare my belief with those who have spoken to-night, that, as a whole, disease is very much more successfully combated

without the use of stimulants than with them."—*Dr. Henry Lankester, M. R. C. S.*

"I find that what is wanted in these cases of debility is regular work, proper hygiene, mental discipline of the individual, and a proper system of diet and regimen; and then I find that they get well infinitely better without drink than they do with it."—*Dr. James Edmunds, M. R. C. S., of the London Temperance Hospital.*

"I am medical officer of health at Leek [England, a manufacturing town, with a population of over 12,000]. By sanitary and other measures we have raised the average of life, in ten years, from twenty-four years to thirty-two. . . . I have never, so far as I remember, for ten or twelve years, lost a single patient from typhoid fever, and have never given a single drop of stimulant therein. I have invariably had the happiness to see my patients recover far quicker than used to be the case in former days, when much stimulant was given. In fact, my own conviction is positive about this,—that we should have far less disease if every drop of alcoholic drink were done away with to-morrow; and we should be able to treat the diseases we have, infinitely better without than with it."—*Dr. J. J. Richie, M. R. C. S.*

"Four years ago I was called upon to see five hundred cases of typhoid fever. Every one of these five hundred cases was treated without one drop of alcohol. I lost, during that year, four per cent. The (usual) statistics of the deaths by typhoid fever amount to from sixteen to twenty-five per cent. . . . I say it without fear of successful contradiction, that I believe there is no curable disease but what may be better cured without alcohol than with it."—*Dr. L. M. Bennett, M. R. C. S.*

I will close with the following from the *Health Monthly* :—

"The theory that whisky is necessary in the treatment of pneumonia, has received a blow from Dr. Bull, of New York, who discovers that in the New York hospitals, sixty-five per cent of the pneumonia patients die with alcoholic treatment; while in London, at the Object Lesson Temperance Hospital, only five per cent die."

9.—BIBLE WINES.



WHAT was Christ's first recorded miracle?

The making of wine at the marriage feast in Cana of Galilee. John 2 : 1, 11.

2. Of what was this wine made?

"Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. . . . When the ruler of the feast had tasted the water that was made wine," etc. Verses 7-9.

3. Was it, then, the product of fermentation and decay?

4. What does fermentation always produce?

Fermentation always means the production of poisons.

5. What was the object of Christ's mission to the earth?

"The Son of man is come to seek and to save that which was lost." Luke 19 : 10. See also Luke 4 : 18.

6. Would it be in harmony with the object of Christ's mission to manufacture and give others to drink fermented wine?

Christ's mission was to "heal the broken hearted." Luke 4 : 18. Fermented wine has broken millions of hearts. He was to bring "deliverance to the captives." Alcohol has bound and kept in chains of abject slavery more of the sons of Adam than all the tyrants of history from Nero down to the present Czar of Russia. Christ came to "save that which was lost." Think of trying to save a lost man by giving him fermented wine!

7. In harmony with the stated object of Christ's mission, what kind of wine only would Christ make?

"Good wine." John 2 : 10.

8. How may we tell whether a thing is good or bad?

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them." Matt. 7 : 17-20.

9. What are the fruits of alcoholic liquors, including fermented wines?

The following facts gleaned from a leaflet entitled, "Our Nation's Curse," will show something of the fruits of alcoholic liquors in the United States:—

"There are in this country 140,000 saloons, and 560,000 persons manufacturing and selling strong drinks. Alcoholic drink makes annually 130,000 confirmed drunkards; reduces 200,000 children annually to beggary and want; furnishes three fourths of the cases tried in our courts of justice; furnishes two thirds of the inmates of our asylums for the insane; causes the expenditure of over \$1,500,000,000; sends more than 150,000 to drunkards' graves." "A good tree cannot bring forth evil fruit."

10. How did wine affect Noah?

It caused him to lose his sense of propriety and decency. See Gen. 9: 20-23.

11. What effect did it have upon Nadab and Abihu?

It so benumbed their moral sensibilities that they put no difference between "holy and unholy, and between clean and unclean." Lev. 10: 10. Thus they profaned the temple and service of God. Read verses 1-10 inclusive.

12. What does Solomon say of wine?

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

13. How does wine deceive?

By paralyzing the nerve centers it benumbs the sensibilities, thus making one think he is warm when he is cold. It makes him think he is strong when he is weak; it makes him think he is rich when he is poor; it makes him think he is happy when he is miserable, forsaken, and degraded.

14. If wine and strong drink are given to "him that is ready to perish," and to "those that be of heavy heart," what effect will it have?

It will cause him to "forget his poverty, and remember his misery no more." Prov. 31: 6, 7. In short, it will blind him to his own condition, destroy his consciousness of his own needs, and thus place him beyond the reach of help.

It is supposed by many that Prov. 31: 6, 7, affords some evidence in favor of the use of intoxicants; but such a conclusion is entirely unneces-

sary. Understand the verbs "give" and "let" used conditionally, not imperatively; as, If strong drink is given, etc., he will drink and forget his poverty, etc. Such usage is found in all languages. We often hear, "Give him an inch, and he will take an ell." "Give a beggar a horse, and he will ride to perdition." No one considers such expressions mandatory.

15. How does wine affect those set in authority?

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Prov. 31: 4, 5. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him." Isa. 5: 22.

16. How is the effect of wine described in Judges 9: 13?

"And the vine said unto them, Should I leave my vine, which cheereth God and man, and go to be promoted over the trees?" See also Ps. 104: 15.

17. Does the use of wine cause people to forget God and his works?

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. . . . They regard not the work of the Lord, neither consider the operation of his hands." Isa. 5: 11, 12.

18. Is it likely that such a scene would cheer God and man?

19. What does Solomon say of wine?

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29, 30.

20. What will it finally do?

"At the last it biteth like a serpent and stingeth like an adder." Verse 32.

21. Could the beneficent Saviour make or sanction the use of an article that would produce such fearful results as are above mentioned?

22. What prohibition is placed on the use of wine?

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Prov. 23: 31.

23. Can this be construed to favor moderate drinking?

Here is a positive prohibition against the smallest quantity of fermented wine used as a beverage.

24. What instruction was given to Timothy?

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23.

25. Does Paul contradict Solomon?

26. How may this apparent discrepancy be explained?

Simply by recognizing the fact that in olden times, as to-day, there were in common use two kinds of wine, fermented and unfermented, the one a blessing, the other a curse; one strictly forbidden, the other commended as a good article of food, and associated with such foods as corn, oil, etc.

27. How is the term *wine* used in Isa. 55:1?

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Wine and milk are here used as symbols of gospel blessings. Would the Lord use a substance containing poison (alcohol) to represent his rich favors to mankind? Think of using opium in the same way! But one is as consistent as the other. This is another evidence in favor of unfermented wine.

28. What contrast to this use of the term may be cited?

"The same shall drink of the wine of the wrath of God." Rev. 14:10.
Here wine is used as the symbol of God's curse.

29. Would it be consistent to use the same thing to represent both a blessing and a curse?

The author of "Bible Wines" says: "In all the passages where good wine is named, there is no lisp of warning, no intimation of danger, no hint of disapprobation, but always a decided approval. How bold and strongly marked the contrast:—

"The one the cause of intoxication, of violence, and of woes;
The other the occasion of comfort and peace;
The one the cause of irreligion and of self-destruction;
The other the devout offering of piety on the altar of God;
The one the symbol of the divine wrath;
The other the symbol of spiritual blessings;
The one the emblem of eternal damnation;
The other the emblem of eternal salvation.

"Surely two kinds of wine are brought to view in the Bible."

30. With what nutritious articles is wine classed?

Bread (Gen. 14:18); fine flour and oil (1 Chron. 9:29); wheat and barley (2 Chron. 2:15); milk (Isa. 55:1).

The Hebrew term *yitzhar*, translated "oil" in the triad "corn, wine, and oil," which so frequently occurs in the Scriptures, is not the same word usually rendered oil when animal fat is meant. Dr. Lees says, "The word translated oil is clearly a mistranslation, the proper meaning of *yitzhar* being 'orchard fruit,' if etymology, induction, and context are to have any weight in determining the meaning of language." The same writer renders *terosh* (translated *wine* in the authorized version), "vine-fruit," and speaks of a "beautiful triad of blessings—(1) corn-fruit, (2) vine-fruit, (3) orchard-fruit: or in other words, the produce of the field, vineyard, and orchard."—*Temp. Bible Com.*, pp. 18, 29.

This seems the most consistent rendering of such texts as Num. 18:12; Deut. 7:13; 11:14; etc.

31. Are these articles all valuable for food?

Bread contains 67 per cent nutrition; wheat and barley, each, 85 per cent; milk, 14 per cent.

32. What may be said of the food value of all alcoholic drinks, including fermented wines?

Dr. Willard Parker, of New York, says: "By physiological inquiries it has been established that alcohol is a poison." Again, "It is not a food, nor should it be used as a common beverage." Dr. Edmonds, of England, says: "Alcohol is a poison." Dr. B. W. Richardson says: "I can no more accept it [alcohol] as a food than I can chloroform or ether."

33. Do fermented wines contain much nutriment?

According to the Encyclopedia Britannica, the average per cent of ingredients of eight of the wines most popular in England, is about as follows: Alcohol, 13 per cent; acid and dry matter, 2 per cent; glucose, 1 per cent; water, 83 per cent. Thus it is seen that the nutritive value of fermented wine is practically nothing.

34. Would there be any consistency in classing such an article with the nutritious foods mentioned above?

35. What is the nutritive value of pure unfermented grape juice?

Two analyses by Neubauer show from 23 per cent to 29 per cent total nutritive value. See Encyl. Brit.

Whether *tirosk* is understood to mean the solid fruit of the vine, or the unfermented juice of the grape, it would be perfectly consistent to class it with the good articles of food above mentioned.

36. What becomes of the sugar, albuminoids, etc., that grape juice contains?

"In the process of fermentation, the albuminoids are partly precipitated as components of the yeast or otherwise, or decomposed, with formation of ammonia salt; . . . the greater part, if not all, sugar, is decomposed with formation from every hundred parts of sugar destroyed, of alcohol, 48.5, carbonic acid, 46.9, succinin acid, 0.7, etc."—*Encyc. Brit.*

37. Is fresh, unfermented grape juice called wine in the Scriptures?

"He washed his garments in wine, and his clothes in the blood of grapes." Gen. 49:11. The "blood of grapes" is here by inspiration called "wine." "And of the blood of grapes thou drankest wine." Deut. 32:14, R. V.

38. What name is applied to the fresh juice as it flows from the press?

"The treaders shall tread out no *wine* in their presses." Isa. 16:10.

39. What term is applied to grapes still in the cluster?

"As the *new wine* is found in the cluster." Isa. 65:8.

40. What may be found in such wine?

"Destroy it not; for a blessing is in it."—*Id.*

No chance for alcohol fermentation here. Alcohol is never found in such "wine," but "a blessing of the Lord is in it." See Codex A in the LXX.

41. Is it necessary that wine should be fermented in order to make men cheerful?

"Corn shall make the young men cheerful, and new wine the maids." Zach. 9:17.

42. Does the term rendered "strong drink" in the Bible necessarily mean intoxicating liquor?

The Hebrew *shaker*, which is rendered "strong drink" in Deut. 14:26, is translated "sweet drink" in Bible Commentary by Lees and Burns. The Arabic renders it "expressed juice."

In Isa. 24:9, *shaker* (rendered "strong drink") evidently means "sweet drink," as it is contrasted with "bitter."

"Whatsoever thy soul asketh of thee." Deut. 14:26. The pious Jew would not desire that which was forbidden by the law. On this text Dr. Lees says: "This comprehensive permission was implicitly limited by two conditions, 1. That the things so purchased were good in themselves; 2. That they were not prohibited by the Levitical law."

John Calvin, in "Sermons on Deuteronomy," says: "It is a foul shame to allege this text as a placard for the setting of all lusts at liberty. The words liking, longing, or listing, ought rather to be restrained to the things that are lawful."

43. At the marriage in Cana of Galilee, about how much wine did Jesus make?

"There were set there six waterpots of stone . . . containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim." John 2:6, 7.

44. Would even a moderate drinker furnish a wedding party 120 gallons of fermented wine after "men have well drunk"?

"Such an assumption would be a serious reflection upon the wisdom of the Son of God, which ought to secure its rejection by every reverential mind."

There is no evidence that the "good wine" spoken of in verse 10 was intoxicating; or that fermented wines were usually considered better than sweet wines. And the supposition that people usually become muddled at wedding feasts so that they are unable to distinguish between good wine and that of a poorer quality, has been justly characterized as a supposition "redolent of the public house." Only a grossly perverted mind would insist on such an interpretation.

45. Where do we find unmistakable evidence that unfermented wine was in common use, and its properties well known, at the time of our Saviour?

In Luke 5:37, 38. Here wine is spoken of which, if put into old bottles, which would be sure to contain germs of leaven, would soon ferment and burst the leathern receptacles. Such a result could not be obtained with wine that had already undergone the fermenting process.

46. Whenever one reads the Scriptures, what question would be pertinent?

"Understandest thou what thou readest?" Acts 8:30.

47. How may we obtain wisdom to read it aright?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally." James 1:5.

10.—EXERCISE, PURE AIR, AND SUNSHINE.

WHEN God created man, how did he cause him to live? He “breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2 : 7.

2. What is the result when man’s supply of air is cut off?

“Thou takest away their breath, they die, and return to their dust.” Ps. 104 : 29.

3. How necessary to life is fresh air?

“We are more dependent upon the air we breathe than upon the food we eat.”—*Testimonies, Vol. II, p. 526.*

Men have been known to live from forty to sixty days without solid food, and from ten to fourteen days without water; but if one is deprived of air for only a few minutes, death must inevitably ensue.

4. What effect does pure air and sunlight have on disease germs?

Prof. Koch, of Germany, has demonstrated that the bacillus of consumption, when exposed to the direct rays of the sun and a jet of pure oxygen, dies in five minutes. This contains a hint of great value in the sick room.

Concerning the influence of light on the germ that produces typhoid fever, Prof. L. Bremer, M. D., writes as follows:—

“The sunlight especially, and the diffuse light in a less degree, are not only detrimental to its toxic properties, by enfeebling its growth, but they kill it in a short time. If, for instance, a number of test-tubes containing bouillon, sown with typhoid germs, be exposed to the more or less direct rays of the sun, or kept in the shade, it will be found that the test-tube most directly exposed does not contain any living specific bacteria after an exposure of from three to six hours. It is not the heat, but, as has been proven, the chemical rays, that destroy the life of the bacteria. The diffuse daylight, too, is inimical to its life and toxicity. Hence it may be said that the typhoid bacillus shuns light and thrives in darkness, a powerful proof of the correctness of current notions as to the beneficial effects of sunlight and air, as enemies of disease.”—*Modern Medicine for April, 1893.*

5. In the Bible, what does light often symbolize?

From a sanitary view it is significant that God uses “light” to symbolize “life,” and darkness to symbolize “death,” and this not only in spiritual things, but in the physical world also. See John 1 : 4; Job 33 : 30; John 8 : 12; Job 28 : 3; Ps. 23 : 4, etc.

6. What was one of the worst plagues of Egypt?

“Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.” Ex. 10 : 22.

7. Where do contagious diseases always prosper?

“Nor for the pestilence that walketh in darkness.” Ps. 91 : 6.

8. How much better is light than darkness?

“Then I saw that wisdom excelleth folly, as far as light excelleth darkness.” Eccl. 2 : 13.

9. What effect does light have on vegetable life?

“He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.” 2 Sam. 23 : 4. The effect of sunlight on animal life is just as marked.

10. When man came from the hand of God, what was his physical condition?

“Man came from the hand of his Creator perfect in organization and beautiful in form.” “The violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violating the laws that God has made to govern man’s existence. A continual transgression of nature’s laws is a continual transgression of the law of God.”—*Christian Temperance, pp. 7, 8.* See also Gen. 1 : 31 and Eccl. 7 : 29.

11. Was man given physical employment before the fall?

“God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea,” etc. Gen. 1 : 28. “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.” Chap. 2 : 15.

Again we call attention to the fact that God in the beginning made ample provision for all the physical needs of his creatures, and that the arrangement then made was for man under all circumstances, and during

all time. The Lord knew that idleness would be the greatest curse, physically, mentally, and morally, that could be entailed on man, and so provided work for him. This was necessary for man's development.

12. Are all commanded to work?

"Six days shalt thou labor, and do all thy work." Ex. 20 : 9.

13. How is labor enjoined in the New Testament?

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3 : 10-12.

14. In what way is diligence rewarded even in this life?

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22 : 29.

15. What advice is given to the sluggard?

"Go to the ant, thou sluggard; consider her ways, and be wise." Prov. 6 : 6.

16. How has labor been sanctified?

God himself worked. Genesis 1. Christ was a most active worker. John 5 : 17. Paul worked at his trade,—tent-making. Acts 18 : 1-3.

17. To what does the labor of the righteous tend?

"The labor of the righteous tendeth to life." Prov. 10 : 16.

18. How is the sleep of the laboring man contrasted with that of the indigent?

"The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." Eccl. 5 : 12.

Nothing is more conducive to sound, healthful, refreshing sleep, than hard physical work. Many indolent invalids who are troubled with sleeplessness would find real hard work a more potent remedy than all the drugs ever compounded. The effect upon digestion, brought to view in this text, is equally marked. It is well known that one engaged in hard manual labor can eat with apparent impunity, food that would induce a fit of indigestion if eaten by one of sedentary habits.

19. What will surely come upon the slothful?

"How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth, and thy want as an armed man." Prov. 6 : 9-11.

20. How will the Lord at last punish the slothful servant?

"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25 : 30.

21. Should our work be done without thought or care?

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 1 Thess. 4 : 11.

22. With what zeal should we perform all our work?

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9 : 10.

"And whatsoever ye do, do it heartily, as unto the Lord, and not unto men." Col. 3 : 23.

23. What does the Bible say of the result of neglecting physical exercise?

"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." Eccl. 10 : 18.

Where a muscle is not used, it soon becomes soft and flabby, and then wastes away. Nature abhors idleness, and will not support or nourish any organ of the body that is not used. This shows the importance of physical exercise that will develop every part of the body equally. Many beautiful, well-made structures, the workmanship of the Hand divine, are literally decaying "by much slothfulness." Proper exercise increases circulation, stimulates the nerve centers, aids digestion, hastens elimination, quickens respiration, purifies the blood, strengthens the muscles, and imparts tone and vigor to the whole man.

24. Will there be physical exercise in the new earth?

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65 : 21.



11.—DISINFECTANTS.

WHEN man sinned, what was said concerning him?

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for *dust thou art, and unto dust shalt thou return.*” Gen. 3: 19.

2. Is this true of all living things?

“For that which befalleth the sons of men, befalleth beasts. . . . All go unto one place; all are of the dust, and all turn to dust again.” Eccl. 3: 19, 20. “The grass withereth, the flower fadeth,” etc. Isa. 40: 7.

3. What would result if all things remained in the same form and condition as they were when death overtook them?

The whole surface of the earth would be literally covered with the carcasses of animals, and dead plants and trees.

4. What are the agencies by which the Almighty carries out the fiat, “Unto dust shalt thou return”?

Various microorganisms, commonly known as germs, or bacteria, prey upon all dead animal and vegetable matter, decomposing it and resolving it back to its original elements.

5. Do germs ever attack living beings?

We are in constant danger of being injured by them. Most of the diseases to which man is subject are caused by them.

6. What are some of the common sources of germs?

Various fermenting, decaying animal or vegetable substances commonly found in barns, outhouses, cesspools, swill-barrels, and sometimes in cellars, kitchens, and pantries. Disease germs are often found in the various excretions of animals infected by them. The carelessness with which kitchen slops, and all manner of refuse and garbage from the house, cellar, stables, etc., are thrown out and allowed to accumulate in the back yard, is surprising. From these hotbeds of fermentation and decay, noxious gases and swarms of “germs” are thrown off, poisoning the air, while streams of reeking filth from the same source percolate the soil beneath,

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finding their way to adjacent wells and cisterns. No wonder that “mysterious providences,” in the form of typhoid fever, diphtheria, etc., are cutting down thousands every year, bringing sadness to so many homes.

7. How do we become infected by germs?

They are often present in the air we breathe, the water we drink, or the food we eat.

8. How may we combat these enemies to life and health?

By attention to cleanliness of our persons and premises, and by the use of disinfectants.

“When Lord Palmerston, premier of England, was petitioned by the Scottish clergy to appoint a day of fasting and prayer to avert the cholera, he replied, ‘Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded.’” — *Christian Temperance*, p. 106.

9. Does the Bible enjoin cleanliness?

“Let us cleanse ourselves from all filthiness of the flesh.” 2 Cor. 7: 1.

10. How was this idea emphasized to ancient Israel?

By various and oft-repeated washings and cleansings ordained by the Levitical law. See Lev. 11: 28, 32, 40, etc.; 15: 5-13, etc.

11. What are some of the most common and best of nature's disinfectants?

Fire, hot water, sunlight, pure air, and dry earth.

12. Were the value and use of any of these recognized in Bible times?

Various animal excretions were to be covered with earth. Deut. 23: 13, 14. Many other things that would be likely to decay and become a source of germ contamination were to be burned. See Ex. 29: 14; Lev. 7: 17, 19; 8: 16, 17, etc.

13. What lessons in sanitary science may we learn from this?

That the best way to dispose of all garbage and refuse matter is to burn it.

14. What was the law concerning those who were suspected of being infected with a contagious disease?

They were to be brought before the priest for examination. If it was impossible to determine the true nature of the ailment, the person supposed to be infected was to be put in quarantine seven days. Lev. 13 : 1-4.

15. If at the end of seven days the priest was still uncertain, what was to be done ?

The person was to be shut up seven days more. Verse 5.

16. If it was then shown not to be of an infectious character, what was done ?

He should wash his clothes and go free. Verse 6.

17. What was to be done with those who were really infected with contagious diseases ?

"The Lord spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue," etc. Num. 5 : 1, 2. "All the days wherein the plague shall be in him he shall be defiled ; he is unclean : he shall dwell alone ; without the camp shall his habitation be." Lev. 13 : 46.

18. After one was healed of the leprosy, what should he do ?

"He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean ; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off ; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean." Lev. 14 : 8, 9.

19. What were to be done with infected garments ?

They were to be thoroughly washed or burned. See Lev. 13 : 47-59.

20. When a house was infected, what was to be done with it ?

The infected parts were to be torn away and carried out of the city ; and if that were not sufficient, the entire house was to be destroyed. See Lev. 14 : 33-45.

21. If the sanitary laws which God gave to Israel were generally observed now, what would be the result ?

The whole catalogue of contagious diseases would be swept from the country.

22. What scripture would this confirm ?

"My son, attend to my words ; incline thine ear unto my sayings. . . . For they are life unto those that find them, and health [medicine, Heb.] to all their flesh." Prov. 4 : 20-22.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Christian Temperance*, p. 120.



12.—THE DRESS QUESTION.

WHAT sacrifices does the Lord require of us?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12 : 1.

2. What kind of sacrifice should our body be?

"A living sacrifice." "Living — Gr. *zoa*. (II) to be in full life and strength, to be fresh, to abide."—*Liddell and Scott*.

3. What effect does the ordinary style of dress worn by American women have on the body?

Speaking of the effects of the common constriction of the waist, Dr. John Ellis says: "The waist is most horribly contracted and deformed; the shoulders are tub-shaped and round, instead of being natural; the vital organs are compressed; respiration and the circulation of the blood are impeded; and the bowels are crowded down on the organs of generation, causing displacement, and a tendency to, if not actual, disease; and all from tight dressing."

4. Can one be really "living," in the sense of the term as used above, while the body is in such a condition?

"Dying" would much more fittingly describe the bodies of millions who are presenting themselves before the Lord for acceptance.

5. What is one of the chief causes of the ill-health of American women?

"First and foremost among the causes of ill-health, deformity, and suffering among American women, stands the habit of tight dressing, or of compressing the chest and waist. . . . That this dreadful practice has done more, within the last century, than war, pestilence, and famine, toward the physical deterioration of civilized man, the writer verily believes. More than this, it is doing greater physical injury to our race to-day, than intemperance in all its horrid forms."—*John Ellis, M. D.*

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6. What does the Lord desire that his children should enjoy?

"That thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20 : 12. Then when, by improper dress or otherwise, we injure our bodies and thus shorten our lives, are we not working in opposition to the design of God?

7. What is the sixth commandment designed to guard?

"Thou shalt not kill" (Ex. 20 : 13) strikes at every transgression of the laws of life. The devotee of fashion who slowly saps her vitality by compressing the vital organs, thus causing premature death, as truly violates this law as does he who brings about the same result in a few hours by swallowing an overdose of arsenic.

8. How does the prophet speak of extravagance in dress and of useless ornaments?

"Moreover the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will lay bare their secret parts. In that day the Lord will take away the bravery of their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headties, and ankle chains, and the sashes and the perfume boxes, and the amulets; the rings and the nose jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand mirrors, and the fine linen, and the turbans, and the veils. And it shall come to pass, that instead of sweet spices, there shall be rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; branding instead of beauty." Isa. 3 : 16-34, R. V.

9. How did "holy women" in olden times adorn themselves?

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Peter 3 : 3-5.

The subjoined extracts will be read with interest in connection with the dress question:—

"The writer is satisfied that a large share of the nervousness from which American women suffer is directly traceable to the influence of their mode of dress upon the position of the stomach, liver, and bowels. A large share of cases of so-called spinal disease may be directly traceable

to the reflex influence of disordered stomachs and livers. The so-called nervous headaches are directly traceable to this cause, although in many instances the disorder seems to be directly due to some nervous disturbance, as loss of sleep, over-taxation, mental worry, etc. The nervous disturbances, however, are only the exciting cause; the real cause is to be found in a morbid condition of the sympathetic nerve centers found in the abdominal cavity, which are affected directly or indirectly through disorders of the stomach, liver, and bowels as the result of improper dress."—*J. H. K., in Good Health.*

"The suffering caused among women by unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Health and life have been sacrificed to the insatiable goddess. Many seem to think they have a right to treat their bodies as they please; but they forget that their bodies are not their own. The Creator who formed them has claims upon them that they cannot lightly throw off. Every needless transgression of the laws of our being is virtually a transgression of the law of God, and is sin in the sight of Heaven. . . .

"Many have done themselves untold injury by compressing the waist. Their power to do good in the family and in society is greatly lessened; and if they are mothers, their children are robbed of vitality. When the waist is compressed, the circulation of the blood is impeded, and the internal organs, cramped and crowded out of place, cannot perform their work properly. It is impossible, under such circumstances, to take a full inspiration. Thus the pernicious habit of breathing only with the upper part of the lungs is formed, and feebleness and disease are often the result."—*Christian Temperance, p. 87, 88.*

13.—CLOTHING.

WHY has God given us light on health reform?

"God has given us light on health reform that we may understand it in all its bearings, and by rightly relating ourselves to life, have health that we may glorify God and be a blessing to others."—*Testimonies, Vol. III, p. 171.*

2. If we injure the body by improper clothing, how will God regard us?

"If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies to God."—*Id., p. 63.*

3. What are we in duty bound to do?

"Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving them from decay."—*Idem.*

4. When we disregard moral obligations in regard to eating, dressing, etc., for what do we prepare the way?

"Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests."—*Idem.*

5. What may be said regarding the clothing of the extremities of the body?

"Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat."—*Vol. II, p. 531.*

6. What is often done in dressing children?

"In order to follow the fashions, mothers dress their children with limbs nearly naked."—*Idem.*

7. What follows this exposure of the limbs?

"The blood is chilled back from its natural course, and thrown upon the internal organs, breaking up the circulation and producing disease."—*Idem.*

8. What are the parents thus unwittingly doing?

"Parents who dress their children with the extremities naked, or nearly so, are, sacrificing the health and lives of their children to fashion."—*Idem*.

9. How is the circulation affected by such modes of dressing?

"When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion."—*Idem*.

10. What is the result of the common unhealthful style of dress?

"Disease of every type is brought upon the body through the unhealthful fashionable style of dress."—*Vol. IV, p. 582*.

11. What must take place before a cure can be effected?

"The fact should be made prominent that a reform must take place before treatment will effect a cure."—*Idem*.

12. What is the result of the common compression of the waist?

"When the waist is compressed, the circulation of the blood is impeded, and the internal organs, cramped and crowded out of place, cannot perform their work properly. It is impossible, under the circumstances, to take a full inspiration. Thus the pernicious habit of breathing only with the upper part of the lungs is formed, and feebleness and disease are often the result."—*Christian Temperance, p. 88*.

13. How loosely should the dress be worn?

"The form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action."—*Vol. I, p. 460*.

14. To what is the present enfeebled condition of women chiefly due?

"The way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition."—*Idem, p. 461*.

15. What diseases result from the many improper modes of dress?

"The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers, and other terrible diseases, are among the evils resulting from fashionable dress."—*Vol. IV, p. 635*.

16. What may be said of heavy skirts worn suspended from the hips?

"The heavy skirts worn by some, and allowed to drag down upon the hips, have been the cause of various diseases which are not easily cured."—*Vol. I, p. 461*.

17. Who is the real inventor of these health-destroying fashions?

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*Vol. IV, p. 634*.

18. Why was dress reform introduced among us?

"To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us."—*Idem*.

19. What will true dress reform do for us if we walk in its light?

It will lift the "weight from the hips, by suspending the skirts from the shoulders." It will remove the "tight corsets, which compress the lungs, the stomach, and other internal organs, and induce curvature of the spine, and an almost countless train of diseases." It will clothe equally every part of the body. In short, "dress reform proper provides for the protection and development of every part of the body." (See *Vol. IV, p. 635*.)



14—THE CHRISTIAN RACE.

NO what is the Christian life sometimes likened?

"Let us run with patience the race that is set before us." Heb. 12 : 1.

2. To what does Paul compare the Christian race?

To the old Olympic games. "Know ye not that they which run in a race run all, but one receiveth the prize?" 1 Cor. 9 : 24.

3. In those contests, how many could gain the prize?

"But one."

4. In the Christian race, how many obtain the reward?

"But he that shall endure unto the end, the same shall be saved." Matt. 24 : 13.

5. What is said of those who entered the lists in those ancient sports?

"Every man that striveth for the mastery is temperate in all things." 1 Cor. 9 : 25.

6. What was said to them regarding their diet and personal habits?

"You must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; you must exercise yourself at the prescribed times, both in heat and cold; you must drink nothing cooling; take no wine as formerly," etc.—*A. Clarke*.

Concerning the athlete, Rollin says: "Such were under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to form them for the combats. The regimen they were under was very hard and severe. At first they had no other nourishment but dried figs, nuts, the recent curd of milk, or new cheese, and boiled grain or a coarse kind of bread called *maza*. A purely vegetarian diet was considered the best to give strength and activity. This is true of their early history." Afterward meat was introduced, generally beef or pork; but the bread and meat were eaten separately, the former at breakfast and the latter at dinner. (See *Encyclopedia Britannica*.)

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Another writer, speaking of the same fact, says: "In later times, after animal food had begun to be common among the people, and flesh meat was found to be more stimulating and to render their pugilists and gladiators more ferocious, a portion of flesh was introduced into the diet of the athlete." This needs no comment.

7. What were they told might befall them?

"You may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes, and after all be conquered."—*A. Clarke*.

8. What would he receive who should win the race?

A perishable wreath of laurels, a fleeting pleasure in a short-lived and empty game.

9. What does Paul say of the nature of this reward?

"Now they do it to obtain a corruptible crown." 1 Cor. 9 : 25.

10. What is the nature of the prize at the end of the Christian race?

It is "incorruptible."—*Idem*.

11. How does Paul describe this?

"An inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1 : 4.

12. In order to secure this prize, what did Paul consider it necessary to do?

"But I keep under [severely discipline, *Emphatic Diaglot*] my body, and bring it into subjection." 1 Cor. 9 : 27.

13. If it was necessary for Paul thus to subjugate his animal passions and appetites, lest he lose eternal life, are we perfectly safe if we make no effort in the same direction?

"Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10 : 12.

"There is work for us to do—stern, earnest work. All our habits, tastes, and inclinations must be educated in harmony with the laws of life and health. By this means we may secure the very best physical conditions, and have mental clearness to discern between the evil and the good."—*Christian Temperance*, p. 25.

14. If for such an uncertain and worthless prize the Grecian athlete would deprive himself of many things he naturally desired, what ought we to do?

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2 : 11.

"Many regard this text as a warning against licentiousness only ; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Every perverted appetite becomes a warring lust. Appetite was given us for a good purpose, not to become the minister of death by being perverted, and thus degenerating into 'lusts which war against the soul.'"— *Christian Temperance*, p. 54.

15. In the Christian race, what are we admonished to lay aside ?

"Let us lay aside every weight, and the sin which doth so easily beset us." Heb. 12 : 1.

16. How does Christ bring to view some of those fleshly lusts that are as weights to the soul ?

"Take heed to yourselves, lest at any time your hearts be overcharged [literally, overburdened] with surfeiting [overeating], and drunkenness, and cares of this life," etc. Luke 21 : 34.

Overeating, or taking into the stomach more food than the needs of the system require, actually loads the body with material which must be eliminated as waste matter. The liver is clogged ; the brain is clogged ; and the mental and moral perceptions are blunted. Truth cannot be clearly perceived. The signs of the times, the fulfillment of the prophecies which indicate the proximity of the great consummation, will be disregarded, "and so that day come upon you unawares." This is a most significant warning.

17. What grace is especially needed to be successful in this race ?

"And let us run with patience the race that is set before us." Heb. 12 : 1.

18. Is patience especially needed in the last days ?

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10 : 36, 37. "Be patient therefore, brethren, unto the coming of the Lord." James 5 : 7-11.

19. What relation does patience hold to temperance ?

It follows it. "And besides this, giving all diligence, add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ;" etc. 2 Peter 1 : 5, 6.

20. Can one who is intemperate exercise patience ?

"It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control."— *Christian Temperance*, p. 134.

21. In describing those who are brought out under the third angel's message, what characteristic is first mentioned ?

"Here is the patience of the saints." Rev. 14 : 12.

22. To whom should we look while running the Christian race ?

"Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12 : 1, 2.



15.—FAITH AND WORKS.

IF men had always obeyed the laws of God, would there ever have been any sickness or disease among the people?

Evidently not, "for he doth not afflict willingly nor grieve the children of men." Lam. 3 : 33. To ancient Israel the Lord said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians." Ex. 15 : 26. See also Ex. 23 : 22, 25; Deut. 7 : 12, 15.

2. Do we not suffer sometimes in consequence of the transgressions of our ancestors?

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Ex. 20 : 5.

In no case do we see this scripture more clearly illustrated than in the various mental and physical deformities, weaknesses, and tendencies to sickness that by the inexorable laws of heredity are transmitted from father to son.

3. May not these inherited weaknesses, as well as other diseases, be overcome by obedience to the laws of health brought to light in God's word?

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health [medicine, Heb.] to all their flesh." Prov. 4 : 20-22.

4. Who is brought to view in the Bible as the great Healer of both body and soul?

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103 : 2, 3.

5. How was this exemplified in the life of Christ?

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4 : 23.

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6. Why were not more people healed when Christ was upon earth?

"He did not many mighty works there because of their unbelief." Matt. 13 : 58.

7. Did the disciples of Christ follow their great Teacher in ministering to the physical needs of mankind?

"God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19 : 11, 12.

8. What was the reason that the disciples failed on one occasion to heal one who was terribly afflicted?

When asked by the disciples why they had failed, the Master replied, "This kind can come forth by nothing, but by prayer and fasting." Mark 9 : 29. Evidently the disciples undertook to exercise the gift of healing without special preparation.

9. What promise is given to those who ask anything of the Lord?

"Ask, and it shall be given you. . . . For every one that asketh, receiveth." Matt. 7 : 7, 8.

10. What instruction has the Lord given us regarding prayer for the sick?

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." James 5 : 14, 15.

11. On what conditions will the Lord answer our petitions?

(1.) "If ye shall ask anything in my name, I will do it." John 14 : 14.

(2.) We must not cherish sin, for "if I regard iniquity in my heart, the Lord will not hear me." Ps. 66 : 18.

(3.) We must have a forgiving spirit. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11 : 25.

(4.) We must have implicit faith in God. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11 : 24. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11 : 6.

(5.) We must ask in harmony with the will of God. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5 : 14.

The sacred Scriptures, the written word, contain the revelation of God's will concerning man. When we ask God to give us what he has promised in his word, we know that is in harmony with his will; but when we desire something that is not expressly promised in the Bible, we should always accompany the petition with an expression of submission to the will of God. To urge our claims when we do not know positively that they are in harmony with God's will, is presumption.

12. What example has our Lord himself given illustrative of this point?

When his human nature shrank from the terrible ordeal through which he was about to pass to redeem a fallen race, Jesus prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Luke 22:42.

The following from the pen of Mrs. E. G. White is to the point here:—

"In case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to the Lord in calm faith, not with a storm of excitement. He alone is acquainted with the past life of the individual, and knows what his future will be. He who is acquainted with the hearts of all men, knows whether the person, if raised up, would glorify his name, or dishonor him by backsliding and apostasy. All that we are required to do is to ask God to raise the sick up if in accordance with his will, believing that he hears the reasons which we present, and the fervent prayers offered. If the Lord sees it will best honor him, he will answer our prayers. But to urge recovery without submission to his will, is not right."—*Testimonies, Vol. II, pp. 147, 148.*

13. What important admonition should we heed in order to prevail in prayer?

"The end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

A better rendering of the word here translated "sober" would be "abstinent." Dr. Lees gives it thus: "And be abstinent in order to the prayers." "The passage may be paraphrased, 'The end of all things draws near; therefore be sober in mind and abstemious in life, in order that you may be better able to engage in the exercises of devotion suitable to so solemn a crisis.'"

14. Is the Lord desirous that his people should enjoy good health?

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

"God has placed it in our power to obtain a knowledge of the laws of health. He has made it a duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that have been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life."—*Christian Temperance, p. 111.*

15. Then if we willfully violate the laws of health, can we consistently pray God to keep us from sickness, or to miraculously heal us of our bodily ills?

"Many expect that God will keep them from sickness merely because they ask him to do so. But the prayers of those who do not regard the laws of life, God cannot answer, because their faith is not made perfect by works. When we do all on our part to insure health, then we may expect that good results will follow, and we can ask God in faith to bless our efforts. And he will answer our prayers, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are, by their careless inattention to the laws of health, taking a sure course to make themselves sick."—*Christian Temperance, p. 108.*

16. How is the relation of faith and works shown in the Scriptures?

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see how then that by works a man is justified, and not by faith only." James 2:20-24.



16.—MISSIONARY WORK.

WHAT does James say is pure religion?

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1 : 27.

2. For whom does our heavenly Father have special care?

"The poor committeth himself unto thee; thou art the helper of the fatherless." Ps. 10 : 14, 18; also Deut. 10 : 17, 18.

3. When forsaken by earthly parents, to whom may we look?

"When my father and my mother forsake me, then the Lord will take me up." Ps. 27 : 10.

4. What provision was made for the widow and the fatherless in the Levitical law?

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow." Deut. 24 : 19. Read also verses 20-22.

5. Besides this, what special contribution was to be made for them?

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled." Read Deut. 26 : 12, 13.

6. If the Lord's poor were thus provided with the necessities of life, what would follow?

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite, . . . and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14 : 28, 29.

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7. What is said of those who give to the poor?

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19 : 17.

8. When we lend money to the Lord in this way, is his promise to pay again, sure?

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1 : 20.

9. Should we be less systematic in providing for the needs of the fatherless in this age than were Israel in olden times?

If Christians generally gave for this purpose "a tithe of the increase every third year," there would come in for the support of our widows and orphans sufficient means to provide a comfortable home and adequate support for each one. This was God's plan. Is it not a good one for us to adopt?

10. Does the love of God dwell in the hearts of those who heed not the distress of the needy?

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3 : 17.

11. How is true love shown?

"My little children, let us not love in word, neither in tongue; but in deed and in truth." Verse 18.

12. What kind of faith is that which is shown only in empty words?

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." James 2 : 14-17.

13. In the primitive church, how were the needy provided for?

"All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2 : 44, 45. See also chap. 4 : 34, 35.

14. For what purpose were deacons first ordained in the church?

To look after the temporal wants of the needy. See Acts 6 : 1-6.

15. Will there always be need of providing for the poor and the needy in the church?

"For ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14:7.

16. In his labor for the churches, what does Paul say he was always forward to do?

"Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2:10.

17. What church followed Paul's example in this respect?

"As touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many." 2 Cor. 9:1, 2.

18. What instruction had been given the churches concerning a systematic plan of giving?

"Now concerning the collection of the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 17:1, 2.

19. Where was this collection for the saints to be sent?

"And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Verse 3.

20. How abundant was their bounty to the poor saints at Jerusalem?

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." 2 Cor. 9:12, 13.

21. Whose example do we follow when we give to the poor?

"As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." Verse 9.

22. What promise is made to those who thus minister to the needy?

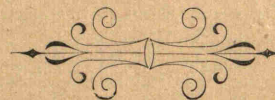
"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Now he

that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." Verses 8, 10.

23. Besides being enriched in everything in this life, what precious words will such hear from the Saviour when he comes?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

Here is missionary work in which all can engage; and if we can give but a cup of cold water in the name of Christ, the reward is sure.



17.—THE TRUE MISSIONARY.

WHO should be missionaries?

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.” Mark 13 : 34.

2. What mind should be in them?

“Let this mind be in you, which was also in Christ Jesus.” Phil. 2 : 5.

3. When he has the mind of Christ, whose example will the true missionary follow?

The example of Christ.

4. What did Christ present as proofs of the divinity of his mission?

“The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” Matt. 11 : 5.

5. Were his efforts largely devoted to ministering to the physical necessities of mankind?

“The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching.”—*Mrs. E. G. White in Medical Missionary.* Read Mark 1 : 30-34 ; 2 : 1-12 ; 3 : 1-5, 10.

“If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits.”—*Extract from recent testimonies not yet published.*

6. Did Christ perform these miracles simply to advertise his work and to make proselytes?

“And he put forth his hand, and touched him, saying, I will : be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man.” Luke 5 : 13, 14.

7. How many of the ten lepers who were cleansed, appreciated his work enough even to return and thank him?

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“And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.” Luke 17 : 17, 18.

8. What actuated the Master to spend so much of his time in this kind of missionary work?

“And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.” Matt. 14 : 14.

9. What does Christ say to us concerning caring for those who are suffering?

“Go, and do thou likewise.” Luke 10 : 37.

10. With what words does Peter exhort us on this point?

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.” 1 Peter 3 : 8.

11. How does Christ regard those who minister to the sick and needy ones?

“And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. 25 : 40. Read verses 34-40.

12. How are those condemned who fail thus to show compassion?

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.” Matt. 25 : 41-43.

13. What is pure religion?

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1 : 27.

14. When Christ sent out his disciples to labor, what did he tell them to do?

“And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” Luke 10 : 9.

15. Is this idea of healing the sick incorporated in the great gospel commission?

“They shall lay hands on the sick, and they shall recover.” Read Mark 16 : 15-20.

16. Who has promised to be with us in carrying out the terms of this commission?

"Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. . . . And, Lo, I am with you alway, even unto the end of the world." Matt. 28 : 18-20.

17. What two lines of work are made specially prominent in the commission?

"He sent them to preach the kingdom of God, and to heal the sick." Luke 9 : 2.

18. What was the order in which this work was to be carried out?

"When he sent out the seventy, he commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for the truth to reach their minds."—*Mrs. E. G. White, in Medical Missionary.*

19. Are not God's plans always the best?

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55 : 9.

20. Will we err if we follow God's order in our work?

21. Shall we think that because we cannot go out into the field as regular workers, there is therefore nothing for us to do for the Master?

"For ye have the poor with you always, and whensoever ye will, ye may do them good." Mark 14 : 7.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.

"If you have not gold and silver
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple
Sitting at the Saviour's feet."

22. What must we do in order to be approved workmen?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2 : 15.

23. Before we can teach God's word to others, where must it be?

"These words, which I command thee this day, shall be in thy heart : and thou shalt teach them." Deut. 6 : 6, 7.

24. Can we teach that which we do not know ourselves?

Many do not appreciate the importance of a special preparation before engaging in any special work. Preparation is the key-note to success.

25. What does the Bible say of the human body?

"I will praise thee ; for I am fearfully and wonderfully made : marvelous are thy works." Ps. 139 : 14.

26. Should parents and teachers have a knowledge of the human body?

"Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions."—*Testimonies, Vol. II, p. 538.*

27. In what should the children be instructed?

"The children need to be instructed in regard to their bodies." "In giving your children lessons in physiology, . . . you are laying the foundation for the most useful branches of education."—*Idem, pp. 536, 537.*

28. What is very important for parents to know?

"Parents should make it their first business to understand the laws of life and health, that nothing shall be done by them in the preparation of food, or through any other habits, which will develop wrong tendencies in their children."—*Vol. III, p. 568.*

29. What then is our duty as missionary workers?

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way."—*Christian Temperance, p. 117.*

30. Why should we thus be educated?

"To make plain natural law, and urge obedience to it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Vol. III, p. 161.*

31. Will attention to the laws of health help people to understand the sacred truths of the message?

"God designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern the sacred truth, through which they are to be sanctified."—*Id.*, p. 162.

32. When God gives us light on any point, what ought we to do?

"Walk while ye have the light, lest darkness come upon you." "While ye have the light, believe in the light, that ye may be the children of light." John 12:35, 36.

33. As workers, what responsibility rests upon us when we have received light on any subject?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women, who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go."

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter: for God purposes to accomplish much through this agency. Present temperance with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health. The efforts put forth at the present time are not meeting the mind of God. . . . It will require earnest, patient, protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed."—*Extracts from recent testimonies not yet published.*

34. What is one of the special characteristics of those who are brought out under the third angel's message?

"Here is the patience of the saints." Rev. 14:12.

35. Do those waiting for the coming of the Lord have special need of patience?

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:36, 37.

36. How is patience related to temperance?

We are admonished to add "to temperance, patience" (2 Peter 1:6), and we may rest assured that but a very limited degree of patience will be attained without temperance.

37. Then can we preach the gospel in its fullness, without preaching the gospel of health?



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